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To The

Rev<sup>d</sup>. David N. Lord.

From the Author.

London March 1<sup>st</sup> 1849.



THE  
HARMONY  
OF THE  
APOCALYPSE  
WITH  
OTHER SCRIPTURES.



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THE  
HARMONY  
OF THE  
APOCALYPSE

WITH  
OTHER PROPHECIES OF HOLY SCRIPTURE.

WITH NOTES,  
AND AN  
OUTLINE OF THE VARIOUS INTERPRETATIONS.

BY THE  
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LATE FELLOW OF ST. JOHN'S COLLEGE, CAMBRIDGE.

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LONDON:  
JOHN W. PARKER, WEST STRAND.

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M.DCCC.XLVIII.





TO THE VENERABLE  
CHARLES JAMES HOARE,

ARCHDEACON OF SURREY, CANON OF WINCHESTER,  
AND VICAR OF GODSTONE,

THIS ATTEMPT TO ILLUSTRATE  
OUR LORD'S LAST REVELATION TO HIS CHURCH

IS DEDICATED

WITH AFFECTIONATE REGARD

BY

HIS NEPHEW.



## P R E F A C E.

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TO offer any thing new on the subject of the Apocalypse, was neither my ambition, nor my object, in the present work ; but rather to exhibit the close analogy between this and other Prophecies of Holy Scripture, in a form adapted for general reading ; as well as to digest and harmonise, in some degree, what has already been advanced by Commentators in elucidation of this remarkable Book.

The great diversity of opinion, as to many of its details, is matter of common observation, and might, at first sight, appear sufficient to expose to a charge of rashness and presumption, any who should attempt to enter into a detailed examina-

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tion of its contents. It may, however, be questioned, whether any amount of disagreement, as to the meaning of particular passages, can justify us in discarding the study of any part of the Inspired Volume. I would therefore hope, that an attempt to reduce the admitted diversity of opinions to something like a general order and harmony, may meet with some indulgence from the Reader. As a Scriptural subject, I have endeavoured to approach it in that spirit in which alone the Scripture can be read with profit; *comparing*, indeed, *spiritual things with spiritual*, but seeking always to correct the too forward conclusions of individual judgment by a proper deference to the teaching and authority of the Church.

It would indeed be an endless labour, to assort and enumerate all the different events, which have been adduced by different Commentators, as answering in the way of accomplishment to the several symbols in this Prophecy. What I have done on this head is, I am aware, but a brief and imperfect outline. My choice in selecting among the opinions of different authors, has been guided chiefly by considering which seemed most in accordance with the dignity of the subject, and with the analogy of other Prophecies. But there is one general principle, to which I would invite special attention, and according to which a far greater range of events becomes included within the scope of the Apocalypse, than

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is admissible upon other hypotheses. The principle to which I allude is this; that it seems to be with many of the Prophecies, as it is with the laws of perspective: the trees which form an avenue, or the long line of arches which compose some rich and venerable aisle, to a spectator at a distance all appear one; and so a Prophecy which at first sight might appear wrapt up in one single accomplishment, as time advances may prove to expand itself into many; nay, we can imagine, that to the eye of the Prophet himself the whole group of such accomplishments, divers and successive though they be, may, at the distance of time at which he lived, have been purposely represented, rather in their collective unity, than in their several component parts. This general principle it will be my endeavour, in the following pages, to elucidate and apply. The Prophecy will thus appear extended in its range: past events, however justly adduced as fulfilling particular predictions, will yet not appear their full and complete fulfilments; but we shall rather look forward to an accomplishment co-extensive with nothing short of the whole period of the Church's history.

I could wish, indeed, that the important task, on which I am entering, had fallen into abler hands; but where the ability is greater, the opportunity is often less. Happening, therefore, to have some little time at my command, and not having strength to



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resume immediately the active duties of a parish, I thought I could not better employ my leisure than by devoting it to this subject. I can only say, that in the prosecution of it I have found as much pleasure and interest, as I expected labour and difficulty; and for whatever pains it may have cost me, I shall feel rewarded, if by its means any shall be brought to a higher sense of the value and importance of a part of Scripture, on the attentive reading of which the Divine blessing is so emphatically pronounced.

• *London, April, 1848.*

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\* In the Paraphrase, the parts in *Roman letter with inverted commas*, are quotations from other Scriptures.

Those in *plain Roman*, are the parts retained from the Text.

Those in *Italics*, are words inserted in further explanation of the Text.

## ERRATA AND ADDENDA.

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INTRODUCTION, p. ii. line 21, *for* 'plan,' *read* 'form.'

Page 57, ver. 3, after 'servants of God,' *supply* 'see at Chap. i. 1.'

Chap. xix. 14. In the Note to this verse, the doubt suggested as to an actual Pre-millennial Advent was merely thrown out for consideration; it was not at all supposed to be *decisive* of the question. That there will be a literal and personal Coming of Christ to this earth at *some* time, *is not disputed*: the point in debate is, Whether the Millennial reign of Christ will be an earthly or a spiritual reign—*whether*, therefore, it will be *preceded* by *His Second Coming*, or *followed* by it. And this question is a wide and very difficult one, and requires for its satisfactory decision no ordinary skill in unravelling the revelations of the future.



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‘ALL Commentators,’ says the late Bishop Jebb, ‘have observed the striking resemblance between portions of the Apocalypse, considerable both in number and extent, and the prophetic books of the Old Testament; and, since the days of Bishop Lowth, some have, though slightly, adverted to the poetical imagery and structure of those resembling portions. The student who wishes rightly to apprehend, and to appreciate, the language of this last and most mysterious book of the sacred canon will do well to compare attentively the several correspondent passages of it, and of the prophets.’

It seemed to the Author, that it might be of material service to the better understanding of the more difficult parts, if the resemblance here spoken of by the Bishop could be literally exhibited to the eye of the Student, by introducing into the actual text such other passages of Scripture as might seem to have been in the eye of the Apostle, when he wrote; or, at least, to have been so familiar to his mind, as to have furnished, in some degree, the model from which he copied, while expressing the things revealed to him by the Spirit.

This may be done, by a careful selection of the most appropriate passages;—placing in one column the Text of St. John, and in another a combination of passages from other parts of Scripture most nearly agreeing with it, both in expression, and in subject-matter:—and thus forming a kind of *Scripture Paraphrase* to this book.

By this means, it was felt that much additional light might be thrown on a part of the Sacred Volume, too often neglected by Theological Students, even by those not otherwise indisposed to ‘search the Scriptures;’—a light, not sufficient, perhaps, to supersede the necessity of the ordinary helps to interpretation, or to clear away all those difficulties which, it is probable, time alone

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can effectually remove; but yet sufficient to encourage the labours of the expositor, and to familiarise the Student with so much, at least, of prophetic imagery, as this book may appear to have in common with other prophetical parts of Holy Writ.

The elucidation of *Scripture by Scripture* must be allowed to be, of all other methods, the most appropriate and powerful; but if the ‘comparing of spiritual things with spiritual’ be thus advantageous in other portions of the sacred writings, how much more in those prophetical parts, which abound with greater difficulties, and in which, nevertheless, a seeming obscurity will often be dispelled at once, by reference to Scripture phraseology in other parts.

There are other subsidiary uses, which the Paraphrase may also serve. It may illustrate the bearing of Jewish symbols on Christian subjects; and it may shew to how great an extent St. John, as an Apostle, was imbued with the spirit of the more ancient Prophets. To him, as doubtless to the other Apostles, the inspired Prophecies had been no neglected study;—and, if he had never received any express revelation himself, he might still have been able, under the guidance of former Prophets, and as the fruit of former studies, to plan a prospective notion of the Church’s History, not dissimilar to that which was now confirmed to him by a fresh and direct communication made specially to himself.

And lastly, (as in the Harmonies, that have been made, of the Gospels,) the collation of different prophecies not only serves to establish the identity of many events foretold, but also presents us with a more perfect picture of each, and with a great variety of new and interesting circumstances. It is upon this principle that the events in the nineteenth chapter of this Book are mostly referred to *Jewish* ground, and the tradition accounted for, which makes the last Antichrist a *Jew*, and that he is first to appear in Palestine<sup>1</sup>.

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<sup>1</sup> Mr. Faber says: ‘From a comparative view of Prophecy, Jerome and the ancient Fathers were brought to exactly the same result as myself; and I quite agree with Bishop Horsley in thinking, that they had good reason for their opinion, that Anti-

christ, in the fulness of his strength, is doomed to perish on the mountains of Palestine.’ We shall have occasion to illustrate this remark by further references to the same learned author, when we come to the XVIth and XIXth Chapters.



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Care has been taken to adhere closely, in the Paraphrase, to the very language of Scripture, and only to depart from it where either the connexion of the sentences seemed to require it, or where it might be expedient for the avoiding of needless obscurity;—and, by the plan of the work, the parts thus taken purely from Scripture have been carefully distinguished from the Author's own, by being printed in different type.

In such an undertaking, there is, obviously, some danger of bending the Word of God to suit some favourite pre-conceived theory of one's own;—nor was it possible, in the prosecution of it, entirely to avoid all leaning towards particular systems of interpretation. One may often thus be even unconsciously biassed; but this the Author can affirm, that he has never intentionally wrested a single text from its received and legitimate meaning; nor has he favoured any theory, but what he believes to be in perfect consistency with that Catholic judgment of the Church, to which every faithful son would wish to bow.

In searching for a convenient division of the contents, the Author was struck with the peculiar character of some particular parts of the book of the Revelation, which, though he has seen noticed in many Authors, yet he has never found so systematically drawn out, as their frequent and regular occurrence seems to deserve. For there occurs, in the course of this Prophecy, and at regular intervals, what may be called an Ode or Choral Song; containing, in a short but emphatic compass, the whole burden of the book. In this oft-repeated Song may be found, as it were, the germ, or essence, of the prophecy; expanding, indeed, and gathering fresh circumstances, as the prophecy advances, but ever marked by the same distinguishing characteristics;—viz. *first*, its poetical form, and *secondly*, its peculiar subject, as containing, in few and sublime, but plain and comprehensive words, a summary of the whole book. Here, after each successive flight, as it were, into the expanse of time, the Prophet seems invited by some celestial voice to return and hive the fresh honey which he has collected and bears home on his wing; the store increases, as the vision proceeds, till all is gathered in, and time is swallowed up in eternity.

Such parts of the Book, occurring, as was observed, at regular

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intervals, and somewhat in the manner of an inspired *Doxology*, the Author has treated in the light of a Chorus to a sacred Drama<sup>1</sup>, such as this book has been often called:—and he has made use of it, as affording a convenient division of the subjects treated of, as well as the safest guide to their general meaning. After all, its importance lies, not in the name, nor in the manner of treating it, but in the peculiar character of its contents. It may be affirmed, that every Reader naturally pauses, and dwells upon it, with more than usual interest, whenever it occurs: he finds in it something peculiarly attractive to his notice,—something of the ‘dear familiar strain,’ which he seems to have heard before, and to which he gladly gives fresh entertainment when he hears it again. Its frequent repetition seems, further still, to mark it out for a double share of attention. And it is remarkable. For, if we carefully review its contents, we shall find in it, not only a summary of the whole book of the Revelation, but also a link which connects this book with others in the inspired Volume. For, by whatever name we speak of it;—whether merely as an inspired *Doxology*, appropriately ending or commencing different portions of the vision, or as a Chorus of heavenly voices, closing or introducing the different scenes, somewhat in the manner of those in the Drama;—the fact is equally manifest,—that, upon comparison with other Scriptures, the details of this Apocalyptic

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<sup>1</sup> That the Apocalypse is *actually* a Drama, is by no means intended here. The notion of its being so has indeed been started, but few have been found seriously to defend it:—chiefly the German, Eichhorn. Moses Stuart, though himself rejecting the idea, has the following just and striking remarks bearing upon it:—“It is thus that Christianity is presented, not merely as struggling and triumphant, but as struggling at different periods for a long succession of time, and never fully and finally victorious until Satan is remitted to his perpetual prison. It is, as the Apostle Paul said of himself, ‘Christianity made a spectacle to angels

and men,’ in a great variety of attitudes, and passing through trials and dangers which seem not only to threaten it, but to have the power of destroying it. *No hero of any epic poem is any where presented on a theatre of such intense and long-continued and agonising action.* But victory and a crown of unfading glory is awarded at last by the King of kings and Lord of lords. *No other epic can lay claim to higher, more intense, more varied, more constant, more perilous, and finally to more successful action, than the Apocalypse assigns to Christianity.”* Moses Stuart, Commentary, &c. § 10.



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Song are no other than what preceding Prophets, more or less distinctly, had indited before St. John.

As there will be occasion to advert to this repeatedly<sup>1</sup>, in the course of the work, no more need be said of it at present; and we may now pass on to the main thread of, what may be called, the Prophetic Narrative of the Apocalypse.

Allusion was made to the different systems of interpretation. It may be expected that some more particular mention should here be made of these. For a full account, however, we must be contented to refer to the learned digest of *Mr. Elliott*, given in the last Edition of his *Horæ Apocalypticæ*, the last Volume;—or to the learned work of *Moses Stuart*, *Commentary on the Apocalypse*. All that can be here attempted, and that seems called for by the nature of the present work, is to give a general outline of the leading varieties;—and this will be found in the Appendix. We shall here deal only with the general result;—begging the Reader to cast his eye upon the article there given, that he may come the better prepared for the few following observations on this part of the subject.

The existence, then, of some diversity of opinion, as to the application of the prophetical parts, need not surprise us, when we consider, that, in matters of prophecy, time itself is a necessary element, in coming to a complete interpretation. Later generations may perceive the application of prophecies necessarily hidden from those of earlier times; and, indeed, it seems purposely intended, that, before the fulfilment, there should be much obscurity as to *particular* points, while the *general* design was clear and satisfactory.

But, besides this, there may be ‘difference<sup>2</sup> without repug-

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<sup>1</sup> See, for example, the Introductory Note to Ch. IV. The places of the Chorus, as there noted, are Ch. IV. 8—11 : V. 8—14; VII. 9—13; XI. 15—19; XII. 10—13; XV. 3—5; XIX. 1—8

<sup>2</sup> The words are *Hooker's*; and, let me add, what may not be generally known, that, in the famous prophecy of the “*Seventy Weeks*,” in Dan. ix, (universally applied to the coming of our Lord Jesus Christ, and to His sufferings for our Re-

demption,) such has been the difficulty of settling the minor points of detail, as to the exact meaning of the Prophet's words, that, among the ancients, Jerom reckoned in his time no less than seven diversities of interpretations; and Mr. Faber, twice that number among modern writers. Yet who, upon this account, would give up his belief in the *general* application of that most interesting prophecy?

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nancy ;' and this remark is well illustrated in the present instance. For, upon comparison of the various schemes that have been proposed, whatever may be the difference in *detail*, we find no such repugnancy in *principle*, as to preclude the hope of finding certain general elements in which all agree. There are two principles in particular, tacitly, if not avowedly, admitted by all ; and which seem to afford materials for an easy and satisfactory Canon of interpretation ;—as it would appear to be agreed.

First, That there must be observed throughout some principle of *continuity* as to the order of events from Chap. VI. to the end.

Secondly, That, nevertheless, such continuity is liable to *occasional interruption* from causes more or less obvious.

As an instance of the latter, we need but refer to the necessity that arises in almost every composition, of occasionally leaving the main subject, or the main order of the subject, to introduce some other supplementary matter, or, else, to recapitulate something that went before, in more minute detail.

And the slightest acquaintance with any of the known systems of interpreting this book, will supply us with numerous instances of this general principle being brought into requisition here. How obviously, for example, must such interruption occur, whenever the Song or Chorus intervenes, which we have just noticed ! So that the principle itself may be safely assumed, as well as the preceding one, of a general continuity of design.

With these data, simple as they may appear, let any one take up the book ;—and he will find himself armed with fresh facilities for understanding it. The chief remaining question will be, as to the *particular* events in the history which may seem to correspond to particular scenes in the prophecy the most exactly. And if, on this head, any fresh light shall be sought from the Paraphrase now offered to the public, the Author would assure his Reader, that nothing was farther from his mind, than to trust his own judgment in any thing, but rather to adhere, as he before professed, to the Catholic judgment of the Church, wherever this was to be had ;—or, in matters left open to private opinion, to speak with that modesty which becomes so sacred a subject. Most encouraging has been the persuasion, that the whole book was eminently



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intended for study, a particular blessing being promised to the reading of it<sup>1</sup>; and that what deters people from it, is the fallacy of supposing it to be eminently “a sealed book;” whereas it is no more so, than other parts both of the Old and New Testament, which are commonly read and studied, and to which it is here shown to bear the closest analogy. The fact is, that, when we are reading these books, we are often virtually though unconsciously, reading the Apocalypse itself;—that is to say, the matter contained is very much the same in both<sup>2</sup>.

With regard to that part of the Prophecy (a smaller one, it may be, than is commonly supposed) which is referred by most interpreters to the Church of Rome, it can only be with pain that any one of a truly Catholic spirit is led to fasten upon any ‘who profess and call themselves Christians,’ the imputation of fulfilling, in their polity if not in their persons, predictions of such tremendous and awful import:—and whoever does so, ought to be well assured of the grounds on which he does it.

The Author feels that he is speaking the mind of multitudes in our own pure and reformed branch of Christ’s holy Catholic Church, when he says, that no grounds have satisfied us, short of a conviction, that the principles and tenets of the Church of Rome are, in the first place, fundamentally and essentially unsound, and that, in all that constitutes them peculiarly Romish, they are Anti-catholic as well as Anti-scriptural;—that hence, in the next place, there is a probability, *à priori*, that against such principles there should be found lifted up the voice of Prophecy, no less than that of the Church;—and that this hypothesis receives the fullest confirmation

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<sup>1</sup> Vid. Rev. i. 3; xxii. 7; and also Appendix B.

<sup>2</sup> And thus, suppose a person, because of the difficulties which he saw in them, habitually excluding from his range of study such passages as Zech. xiv, and the obscurer parts of Isaiah, Joel, and other prophets, as well as the greater part of the book of Revelation; yet, to be consistent, he must go further, and avoid no small portion of the Gospels; as Luke

xvii. and xxi, parts of Mark xiii, and of Matt. xxiv. and xxv; John i. 51; to say nothing of many of the Psalms, referring to the same periods, as Ps. xlv, xlvi, xlvii, xevii, cii, cx, cxlix, &c., and a very large proportion of the Epistles. But if he would be sorry to omit these passages he should not be unwilling to go beyond them also, in search of fresh light, up to the point which God has given us.

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in fact, when we come to examine the tenor of the prophecies themselves. There may be error in the application of minuter parts; but it is not one prophecy only, nor a few isolated prophecies, but a great variety, both in the Old and New Testament, and this as interpreted by ancient Rabbinical, as well as by succeeding Christian writers, whose general analogy points alike to the same fulfilment.

Whether we have a right upon such grounds to raise a popular cry against Popery, is another and a very different question;—but when we are first convinced out of Scripture that the principles of Popery are unsound, and, after this, when we have attained to correct principles ourselves, then, surely, the Prophecy may well come in, and afford additional and very valuable support to our conclusions. It is quite as conceivable, that the Evil Spirit should make use of pseudo-Christianity, as that he should of direct heathenism, to effect his ends;—and we can only lament that he should have found men, otherwise holding the tenets of the Gospel, to be his agents in this!

With regard, further, to any minuter details in this, or other portions of the Prophecy, we ought not to be discouraged by the admitted diversity of opinions. Amidst much discrepancy among the various schemes of interpretation, there may be perceived agreement enough to encourage us to proceed in the humble search for more<sup>1</sup>;—and however Interpreters may differ in detail, they all agree as to the main object of the Book, as representing the progressive triumph of Christ over all the enemies of His

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<sup>1</sup> The following wise and ingenuous remarks of *Sir I. Newton* are well worthy of consideration here:

“*The time is not yet come for understanding many of these Prophecies perfectly . . . but there is already so much of the Prophecy fulfilled, that as many as will take pains in this study, may see sufficient instances of God’s providence. [In the latter times themselves] the signal revolutions predicted by all the holy Prophets will at once both turn men’s eyes upon*

*considering the predictions, and plainly interpret them. Till then, we must content ourselves with interpreting what hath been already fulfilled. Amongst the interpreters of the last age there is scarce one of note who hath not made some discovery worth knowing; . . . the success of others put me upon considering it; and if I have done anything which may be useful to following writers, I have my design.*”—*Observations on the Apocalypse. Sir I. Newton. Part II. Ch. 1.*



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Gospel;—such as, in fact, we see going on in every stage of the world, and as, we doubt not, is destined to be consummated in a still more conspicuous manner hereafter. It will be well for the Student to keep this view of it continually in mind. For this may be called the main Idea, both of this and every other Prophecy; and there is danger of the mind being too much occupied in details, to the detriment of its own sober devotional spirit. Take, for example, the time and circumstances of our Lord's Second Coming. It may be, the heavenly glory shall break at once, by some miraculous burst, upon the face of this lower world, and its inhabitants be transferred in an instant to scenes wholly new and different;—or it may be, there is destined to be some intervening temporal Kingdom established first, such as our great philosophical Divine has so forcibly delineated: “The Head of which will be an universal Monarch, in another sense than any mortal has yet been, and the eastern style will be literally applicable to him, that *all people, nations, and languages, should serve him*. And though indeed our knowledge of human nature, and the whole history of mankind, shew the impossibility, without some miraculous interposition, that a number of men here on earth should unite in one society or government in the fear of God and universal practice of virtue, and that such a government should continue so united for a succession of ages; yet, admitting or supposing this, the effect would be as now drawn out. And thus, for instance, the wonderful power and prosperity promised to the Jewish nation in the Scripture, would be, in a great measure, the consequence of what is predicted of them; that *the people should be all righteous, and inherit the land for ever*. The predictions of this time, for there are many of them, cannot come to pass in the present known course of nature; but suppose them come to pass, and then the dominion and pre-eminence promised, must naturally follow, to a very considerable degree<sup>1</sup>.” *Analogy of Religion*, Part 1. Chap. 3.

But whatever the appointed course and order of such events may be, the eye of the Christian should be chiefly bent on the general advancement, which they all imply, of the Redeemer's King-

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<sup>1</sup> See more on the subject of the *Coming of Christ*, so often alluded to in this book, in Appendix C.

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dom ; and he should be less curious to dispute details, than to see that the main result may become matter of well-grounded interest to himself.

After all, the interest of the Apocalypse is by no means confined to its prophetical parts. Even allowing that, in these parts, it was indeed “the sealed book,” which some suppose it, there would remain abundantly sufficient matter in it, to establish its claim to be regarded as, of all Scripture, the most interesting portion to the Christian Church. In the glimpses it affords us of the world of spirits ; in its unveiling to our view what little may be known of the ‘Communion of the departed with the living saints’<sup>1</sup> ;—in its descriptions of the righteous, and the wicked ; and of the final judgment ;—in its emphatic and repeated testimony to the fundamental articles of our Faith, to the doctrine of the Trinity, to the Personality, Divinity, Incarnation, Sufferings, Exaltation, Mediatorial Office, and Triumphant Reign, of Christ ;—in its protest against corresponding errors, as idolatry, additions to, and subtractions from, the Word of God ;—in its repeated testimony to the justification of the sinner, as effected only ‘by the merits and death of Christ,’ ‘and through faith in his blood’<sup>2</sup> ;—to the necessity of his Sanctification ;—to a day of account, and to the future judgment of every man according to his works :—In these, and such other topics with which it abounds, we have full proof of the value of this closing portion of the inspired Canon, to all who would “strive earnestly for the faith once delivered to the saints”<sup>3</sup>.

A word may be added upon the reference which will occasionally be made to the Apocrypha. Though the Apocryphal Books cannot be reckoned of equal authority with those which, from the most ancient times, have been placed in the Canon of Scripture, yet from the mention in them, not unfrequently, of the subjects elsewhere treated of in the older prophetical Writings, have we not an important illustration of the value attached, and the attention paid, to those writings ? Do we not thence perceive, that holy men

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<sup>1</sup> See on this subject, Appendix D.

<sup>2</sup> See Office for the Holy Communion.

<sup>3</sup> Jude 3.



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of subsequent times took a lively interest in the study of them, and even reflected their spirit in their own compositions? And can we reconcile this with any other hypothesis, than that the study of Prophecy was with them no despised branch of theological science?

And when to this we add the obvious remark, that from the time of Moses, and of Abraham, nay, from that of Adam himself, through all successive generations of the Church, the light of Prophecy was the very light to which all minds were directed for guidance and for comfort, what additional force our argument obtains! In Adam, pointing to the chosen “seed of the woman<sup>1</sup>”;—in Enoch, further onward, to the “coming of the Lord” the second time “with ten thousand of his saints, to execute judgment upon all<sup>2</sup>”;—in Abraham, specifying the very time that his seed should be in bondage in Egypt<sup>3</sup>, as well as assuring him that “in his seed” also, “all the nations of the earth should be blessed<sup>4</sup>”; whereby he was enabled to “see the day of Christ, and to be glad<sup>5</sup>”;—in Jacob, in Balaam, in Moses, and others, pointing to a long chain of events concerning Israel, till there should “come a star out of Jacob, and a sceptre should rise out of Israel;” “and to him should the gathering of the people be<sup>6</sup>”;—in all alike, more dimly or more distinctly, the same voice of prophetic revelation was, indeed, as “a light shining in a dark place, whereunto they did well to take heed<sup>7</sup>.” And thus, when the time actually arrived for the first coming of our Lord, there were already many who “looked for redemption in Israel<sup>8</sup>.” It was the same light that guided Daniel, as he counted the seventy predicted years of the captivity;—and the generations after Daniel, as they counted the “seventy” symbolical “weeks,” and other dates, revealed specially to Daniel and later Prophets. During the four hundred years after Malachi, the vision seemed for a time to be taken away: but it was not until by the mouth of Daniel there had been vouchsafed to the Church many new, and singularly exact, intimations<sup>9</sup>,

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<sup>1</sup> Gen. iii. 15.

<sup>2</sup> Jude 14, 15.

<sup>7</sup> 2 Pet. i. 19.

<sup>8</sup> Luke ii. 38.

<sup>3</sup> Gen. xv. 13.

<sup>4</sup> Gen. xxii. 18.

<sup>9</sup> Dan. viii. 1—8; and xi. And see *Elements of Sacred Prophecy* by the Rev.

<sup>5</sup> John viii. 56.

<sup>6</sup> Numb. xxiv. 17. Gen. xlix. 10.

T. R. Birks, end of Ch. VIII. The learned author

## INTRODUCTION.

which would serve as a substitute, or (as it has been better termed) as ‘a kind of spiritual compensation’ for the lack of any living oracle. When our Lord came, He too was no less literally “a Prophet,” than Moses and others, had been before Him;—they typified Him in this, as in other respects; and in the Gospel we find numerous predictions concerning the fortunes of the Church to the end of time. St. Peter, St. Paul, St. Jude, and St. John, in many places continue the chain; so that, as well in the Epistles as in the Gospels, there is frequently the same subject-matter of direct prophecy, as in this last Revelation by St. John:—in reading *them*, we are reading *it*. There are no difficulties attaching to *this*, which do not, in equal measure, attach to *them*; and hence, there is no more reason to neglect the one upon account of any such difficulties, than there is to neglect the other. And it sounds somewhat strange, after all this, to hear the study of this later prophecy regarded as a new and unprofitable pursuit! to hear the Apocalypse spoken of as too abstruse for common minds,—or set aside, as though it only concerned the Jews, or Pagan Rome, or times altogether lost in undefined distance! Surely such assertions can find no warrant in antiquity<sup>1</sup>; they rather betray a want of sympathy with one of the oldest and deepest interests that ever engaged the Church of God. It was among the happy fruits of the Reformation, that it revived this study—a study well enough known to the primitive Church, and which, therefore, they “did well” to revive, and to hand down to us, and to later times, to take up and improve. And it was with the hope of making the elements of it more familiar to the Scripture Reader, and of bringing out, as it were, in stronger relief, the connexion that subsists between the prophecies of the elder, and those of the later Dispensations, that this Paraphrase was undertaken.

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author there gives an elaborate and interesting proof, that the fulness, or scantiness, of prophetic detail, as to any particular period, has always been proportioned to the wants of the age for whose more immediate use the prophecy was intended.

<sup>1</sup> Bishop Newton, on Rev. v. 4, somewhat quaintly observes: “St. John *wept much* at the sad disappointment, when *none was found worthy to open the book*: but who now is concerned or grieved that he cannot understand these prophecies?”

<sup>2</sup> 2 Pet. i. 19.

## INTRODUCTION.

It might be too much to affirm that the Apocalypse admits of illustration through an apposition, or harmony, of other prophecies, as much as the Gospels do by a similar Harmony with each other; but whether this may not be the case, to a greater extent than is ordinarily supposed, the Author is prepared to submit to the judgment of the attentive Reader.

Some good will at least have resulted from his labours, if they shall have contributed, in any degree, towards rescuing the Apocalypse from its false position as among the “secret things” which “belong” exclusively “to the Lord our God,” and claiming for it its truer one, as belonging rather to “those things which are revealed,” and which “belong unto us, and to our children for ever<sup>1</sup>.”

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<sup>1</sup> Deut. xxix. 29.





# THE REVELATION

OF

S. JOHN THE DIVINE.

## CHAPTER I.

### *Introduction.*

**T**HE Revelation of Jesus Christ,' which God gave unto Him, 'to reveal unto His servants what shall' shortly 'come to pass;' and He 'sent His Angel,' and made it known by the signs recorded in this book 'to His servant' John :

THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John :

1

v. 1. *Revelation* : 1 Pet. i. 13. *reveal* : 1 Cor. ii. 10. 2 Cor. xii. 1. Gal. i. 12, 16. Eph. iii. 3. 2 Thess. i. 7. *servants* : Rom. i. 1. Isai. lxxv. 15. *come to pass* : Dan. ii. 28, 45. Deut. xxxii. 35. *Angel* : Luke i. 19. Joh. v. 4. Acts xii. 11. *made known by signs* : Græcè ἐσήμανεν. Joh. xii. 33 ; xxi. 19.

v. 1. *The Revelation of Jesus Christ.*] We have, in these words, the proper Title of the whole Book;—and the explanation of it follows, in the words, “to shew,” i.e. to reveal, “unto his servants things which must shortly come to pass.” (For to “shew,” and to “reveal,” are nearly synonymous, as may be seen by the following examples: Acts x. 28; 1 Tim. vi. 15; John xiv. 8; also Rev. xvii. 1, where Schleusner “δείκνυμι h.l. de revelatione futurarum rerum per ὄραμα usurpatur.”) And thus we obtain an easy and natural sense of the words “*Revelation of Jesus Christ*,” as implying,

*The revealing of the things concerning Jesus Christ and the progress of His Kingdom, until the time of that full and complete Manifestation of Himself at His Second Coming, referred to by St. Peter under the same term, ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ. 1 Pet. i. 13; iv. 13. Compare Luke xxiv. 27. Now the title explains the design of the book. And accordingly, in Rev. xxii. 6, it is again declared to be its special object, δείξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει. See also i. 19; iv. 1. To keep this in mind, as the main scope and design of the Revelation, would much assist us in comprehending particular parts.*

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

Who 'bare witness of the Word of God, 'even of the record which God hath given of 'His Son Jesus Christ, in all things that he had 'seen, and in the which Christ appeared to him.'

3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.

'Blessed is he that readeth,' and 'they who 'hear the words of' this prophecy; and who 'keep,' as 'a sacred deposit committed to them,' the things written therein; 'for the coming of the Lord draweth nigh.'

### *Apostolic Salutation and Benediction:—Announcement of the Coming of Christ.*

4 John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

JOHN to the seven 'Churches' which are 'in 'Asia: Grace be unto you, and peace, from the 'living and true God, the everlasting Jehovah,' and from 'the seven'-fold 'Spirit, which proceedeth 'from Him that sitteth upon the throne;'

5 And from Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

'And from Jesus Christ, whom God hath sent 'for a Witness to the truth, who is the First-born 'from the dead, and the Ruler of the Kings of 'the earth. Unto Him that loved us, and purged 'us from our sins in His own blood,'

v. 2. Joh. iii. 11. 1 John i. 1—3; v. 10. Acts xxvi. 16.

v. 3. *Blessed*: Ps. lxxxix. 15. Dan. xii. 12. Matt. v. 3, &c. *readeth*, &c.: Is. xxix. 12. Joh. v. 39. Acts xvii. 11. Matt. vii. 24; xiii. 19, &c. Luke xi. 28. *keep*: 1 Tim. vi. 20. 2 Tim. i. 14; iii. 14. Luke ii. 19; xi. 29. *coming*: Jam. v. 8. 1 Pet. iv. 7. Phil. iv. 5; and see at ver. 7.

v. 4. *Asia*: Acts xx. 16, 18. 1 Cor. xvi. 19. *grace and peace*: Rom. i. 7. 1 Cor. i. 3, &c. *the living*: Jer. x. 10. Exod. iii. 14; vi. 2, 3. *Spirit*: Zech. iv. 2, 6. *proceedeth*: Joh. xv. 26. *throne*: Ps. xlvii. 8. Heb. viii. 1; xii. 2.

v. 5: *witness*: Is. lv. 4. Joh. xiv. 6; xviii. 37. *First-born*: Col. i. 18. *Ruler*: Is. lv. 4. Ps. lxxxix. 27. *loved*: Gal. ii. 20. Eph. v. 2. *purged*: Heb. ix. 13, 14; xiii. 20. 1 Joh. i. 7. 1 Pet. i. 3, 19. Eph. v. 1.

v. 2. *And of all things.*] The best copies have *ὅσα εἶδε*, without the copulative *τε*. "Concerning all things that he saw."

v. 3. On the "blessing" promised to the reader, and its peculiar force in this place, see Appendix B.



‘And hath redeemed us to Himself to be a royal priesthood, a peculiar people, to serve the living God;—to Him be glory and dominion, for ever and ever. Amen.’

And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

6

‘Behold! He cometh with the clouds of heaven, and then shall all the tribes of the earth mourn; and they shall look on Him whom they have pierced, and they shall mourn for Him; and they shall see the Son of Man coming in the clouds of heaven with power and great glory.’ Even so. Amen.

Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

7

‘I am the first, and I am the last, the Almighty, and beside me there is no God, saith the Lord; before the mountains were brought forth, or ever the earth and the world were formed, from everlasting to everlasting I am God.’

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

8

v. 6. *redeemed*, &c.: Tit. ii. 14. 1 Pet. ii. 9. Heb. ix. 14. *glory*, &c.: Heb. xiii. 21. Ps. lxxviii. 34, 35; xlviii. 14. Ps. lxxii. 19.

v. 7. *He cometh*, &c.: Dan. vii. 13. Zech. xiv. 5. Mal. iii. 1. Matt. xvi. 27; xxiv. 3, 27, 30, &c.; xxv. 13, 19, 31; xxvi. 64. Mark viii. 38; xiii. 26, 35. Luke ix. 26; xxi. 27. Heb. x. 37. Jude 14. *mourn*, &c.: Matt. xxiv. 30. Zech. xii. 10. *pierced*: Zech. xii. 10.

v. 8. Is. xlv. 6. Ps. xc. 2. Micah v. 2. ὁ παντοκράτωρ. Job v. 17. Hag. i. 7.

v. 7. *He cometh*, &c.] On “the coming of Christ,” in its primary sense; and what other senses it may bear, see Note ch. xxii. 20, and Appendix C. As regards that part of the promise, which announces His *speedy* coming, I would quote, from the remarks of an able and judicious commentator, the following: “Some have supposed, that such expressions as these, *which must shortly come to pass*, and *the Time is at hand*, and the like, point out a very short period; so that the whole

Prophecy should be accomplished in a few years after the vision. These expressions will indeed shew the accomplishment of the things foretold in the Prophecy was soon to *begin*; but, I think, they can determine nothing at all concerning the time when it was to *end*, especially against full evidence in the same Book of prophecy, that the period is much longer, and reaches from the time of the vision to the day of judgment.” Lowman’s *Paraphrase*, Pref. p. vii.



\* OPENING of The Apocalyptic VISIONS,  
 representing, in two Parts,  
*‘The Things which are,’* and, *‘The Things which shall be hereafter;’*  
 Or, The then-State, and, after-Destiny of the Church.

See I. 19.

PART THE FIRST,  
 Or, *‘The Things which are;’*

THE VISION :

*Our Lord Jesus Christ, as the ‘Great High Priest.’* [Heb. iv. 14.],  
*appears walking in the midst of the seven golden candlesticks.*

I JOHN, ‘your brother and companion in labour, and fellowsoldier,—partaker with you

I John, who also am your brother, and companion in tribulation, and in the king

9

v. 9. *brother*, &c. : Phil. ii. 25 ; i. 7. *kingdom and ὑπομονή* : Heb. xii. 28. Joh. xviii. 36. 2 Thess. iii. 5.

\* Beginning from this point, some have reckoned Seven Visions in the whole Book ; viz.

*First Vision, our Lord Jesus Christ,* ch. i—iii.

*Second Vision, the Throne of God,* ch. iv.

*Third Vision, the first Six Seals,* ch. v—vii.

*Fourth Vision, the Trumpets,* ch. viii—xiv.

*Fifth Vision, the Vials,* ch. xv—xix.

*Sixth Vision, the Judgment Seat,* ch. xx.

*Seventh Vision, the New Jerusalem,* ch. xxi. xxii.

This was a very ancient division, as we see in Berengaudi *Expositio*, apud Ambrosii *Opera*, Tom. II.—and something of this order seems convenient, and will be adopted here, with such corrections, as the authority of later writers may appear to sanction. It is remarkable, that the place of the Chorus, noticed in the Preface, points very much to the same general arrangement, and this upon wholly independent grounds, as may be seen in the Note prefixed to ch. iv. It should be added, that the First Vision contains “the things which are” ἃ ἐστὶ;—and the remaining Visions, “the things to come after these” ἃ δεῖ γενέσθαι μετὰ ταῦτα, v. 19 and ch. iv. 1. See also Appendix A. § 3.

dom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks one like

'in bonds, and in the kingdom and patient waiting 'for Christ,—was in the isle that is called Patmos, 'for the defence and confirmation of the Gospel.'

'I was caught up by the Spirit into the third 'heaven' on the Lord's day, 'and I heard behind 'me a voice of one that spake,' as of a 'loud 'trumpet,'

Saying, 'I am the first and I am the last,' and, 'write the vision in a book,' and send it unto the seven churches, which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

And I turned to see 'the voice that spake with 'me,' and being turned I saw 'seven candlesticks 'of pure gold;'

And 'in the midst of the seven candlesticks,

v. 10. *caught*: 2 Cor. xii. 2. Acts viii. 39. *heard*, &c.: Ezek. i. 28; iii. 12. Exod. xix. 19.

v. 11. *I am*, &c.: Is. xlv. 6. *write*: Hab. ii. 2. Jer. xxx. 2.

v. 12. *voice*, &c.: Exod. iii. 2—7. Heb. xii. 25, 26. *candlesticks*: Exod. xxv. 37. 2 Chron. iv. 20.

v. 13. *in midst*, &c.: Ezek. xxviii. 16. Exod. xxv. 37. *Son of man*: Dan. vii.

v. 9. *For the word of God.*] Meaning, that he was exiled in Patmos as a martyr for his faithful labours in the ministry of God's word. The same expression occurs, ch. xx. 4, where this is evidently the sense.

v. 10. *On the Lord's day,*] Græcè ἐν τῇ κυριακῇ ἡμέρᾳ. A theory has been lately advanced, and advocated, too, by no mean authorities, making all the book of Revelation to relate to some future and distant period. See Appendix K. And, to support this theory, recourse has been had to these words, which the theorists have pressed into their service, by explaining them to mean, "the day of the Lord," viz. that future day, when He

shall appear again in glory. Now if the words were, ἐν τῇ ἡμέρᾳ τοῦ Κυρίου, this meaning might stand; for the latter term is often used for 'that future day of Christ's coming,' (as 1 Cor. i. 8; v. 5; 2 Cor. i. 14, &c.); but the phrase here employed is ἐν τῇ κυριακῇ ἡμέρᾳ; and though this phrase does not occur elsewhere in Scripture, yet we find it in the early Christian Fathers, *but nowhere in the sense alleged!* The Fathers, on the contrary, apply the terms to the *First day of the week*, or the Christian Sabbath; and hence Tertullian calls this day in many passages, *Dies Dominicus*. See Suiceri Thesaurus in voce κυριακή;—and Bishop Kaye's Tertullian, p. 388.



‘one like unto the Son of Man, clothed as with  
‘the apron of the ephod flowing down to His  
‘feet, and girded as with fine gold.’

unto the Son of man, clothed  
with a garment down to the  
foot, and girt about the paps  
with a golden girdle.

‘And the hair of His head was like the pure  
‘wool, white as snow; and His eyes as lamps of  
‘fire.’

His head and *his* hairs  
*were* white like wool, as  
white as snow; and his eyes  
*were* as a flame of fire;

‘And His feet like in colour to polished brass,  
‘as though refined in a furnace;—and His voice  
‘was like a noise of many waters.’

And his feet like unto fine  
brass, as if they burned in a  
furnace; and his voice as the  
sound of many waters.

And He held in His right hand seven ‘stars,’  
‘as the Chief Shepherd,’ *having under Him infe-*  
*rior ministers*; and ‘out of His mouth there went  
‘forth a weapon sharper than any two-edged  
‘sword; and His face did shine as the sun, when  
‘he goeth forth in his might.’

And he had in his right  
hand seven stars: and out of  
his mouth went a sharp two-  
edged sword: and his coun-  
tenance *was* as the sun  
shineth in his strength.

‘And when I saw the vision, I fell upon my  
‘face, and there was no breath left in me:’ and  
‘behold, an hand touched me, and He said unto  
‘me, Fear not; I am the first, and I am the last:’

And when I saw him, I fell  
at his feet as dead. And he  
laid his right hand upon me,  
saying unto me, Fear not;  
I am the first and the last:

*I am* He that ‘liveth, and was dead,’ and be-  
hold! ‘He dieth no more; death hath no more  
‘dominion over Him:’ Amen. And I ‘have the  
‘keys of death and of the grave; in my hand is the  
‘soul of every living thing; I kill and I make alive;

*I am* he that liveth, and  
was dead; and, behold, I am  
alive for evermore, Amen;  
and have the keys of hell and  
of death.

v. 13. Matt. xxiv. 30; xxvi. 64. *apron*, &c.: Græcè ποδήρη. Exod. xxviii. 31.

Ezek. ix. 2—11. LXX. *girded*: Exod. xxviii. 8. Dan. x. 5.

v. 14. *hair*, &c.: Dan. vii. 9. *eyes*: Dan. x. 6.

v. 15. *feet*, Dan. x. 6. *furnace*: Ps. xii. 6. *voice*: Ezek. xliii. 2.

v. 16. *stars*, Dan. xii. 3; viii. 10, 24; and see v. 20. *Chief Shepherd*: 1 Pet. ii.  
25; v. 4. *sword*, &c.: Is. xi. 4; xlix. 2. Heb. iv. 12. Luke ii. 35. *sun*:  
Matt. xvii. 2. Judg. v. 31.

v. 17. *fell*, &c.: Ezek. i. 28. Dan. x. 17. Matt. xvii. 6. *Fear not*: Dan. x. 12.

v. 18. *liveth*: Job xix. 25. Rom. vi. 9, 10. *keys* and *shut*: Is. xxii. 22. Job xii.

14. *grave*, &c.: Hos. xiii. 14. Job xii. 10. 1 Sam. ii. 6.

v. 18. *Death and hell.*] Græcè ᾄδου.  
This word occurs in twenty-one places in  
the N. T., and of these, it signifies the  
place of torment in only nine. Here it

must be understood of ‘the grave or place  
of departed spirits.’ See Mant’s Bible,  
Notes on Hosea xiii. 14.

‘I bring down to the grave and bring up; I shut up, and there can be no opening.’

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

‘Write the vision,’ both of things present, and of things to come after them.

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

*As it regards* the mystery of the seven stars which thou sawest in my right hand, and the ‘seven golden candlesticks;’—The seven stars are the angels of the seven churches, and ‘the seven candlesticks’ which thou sawest are the seven churches.

v. 19. *write*: See at v. 11. *things to come*, ἃ μέλλει γενέσθαι: Is. xlviii. 6. LXX.

v. 20. *candlesticks*: See at ver. 12. *Angels*: see the note, ii. 1.

v. 19. *After them,*] μετὰ ταῦτα. To favour the theory before mentioned in the Note to v. 10, these words have been forced from their natural sense (rendered in our Version *hereafter*;) to express some very distant, and wholly future, period: but with how much regard to Greek usage, or to the natural sense of the words, let the reader judge, when he has compared this passage with others in this book, where the same words occur; as, for instance, ch. ix. 12. In both they are rendered ‘hereafter;’ but if by this were meant, ‘at some indefinitely distant time,’ we should first have the angel declaring in the *beginning* of the Vision, iv. 1, that it was *all* to be fulfilled ‘hereafter,’ viz. at that distant time;—and then again, ix. 12, in the *middle* of the Vision, that *the rest of it* only was to take place at that time!—which, so far from being the sense of the passage, is obviously a most absurd contradiction. Whereas, if we take the words μετὰ ταῦτα in their simple and customary sense, as expressing the history of the Church *from that time forward*, though (it might be) with greater or less intervals of time, all is easy and natural. The expression

is of frequent use in other places; as Dan. ii. 45; Exod. v. 1, LXX.; and in this book, iv. 1; xviii. 1; xx. 3; in all of which, as well as among classical writers, the sense is that which we have here given; and to invent any other sense may indeed favour some private theory, but it puts an unnatural construction on the passage, and can only tend to confound and mystify the whole meaning of the Prophecy. The reader, who seeks further satisfaction, may consult the valuable commentary of Dean Woodhouse; also Lowman, Faber, and others mentioned in Mr. Horne’s *Introduction*.

v. 20. *The seven candlesticks are the seven churches*, i.e. ‘they represent.’ This way of speaking is very common in Scripture. We have it again, ch. v. 8. “the vials... which *are* the prayers of saints”—ch. xvii. 12, “The ten horns *are* ten kings”—and again, v. 18, “the woman which thou sawest *is* that great city,” &c. Compare also Gal. iv. 25, “This Agar *is* mount Sinai in Arabia:” Ezek. v. 5, “This *is* Jerusalem:” Gen. xli. 26; Matt. xiii. 19—24, &c. “This *is* he which received seed by the way-side:” &c. It may be observed by the way, that these instances



throw an important light on those holy Words of Consecration, Matt. xxvi. 26: "Take, eat: this is my body;" where Mr. Forster, in his valuable *Harmony of the Gospel Narrative*, observes, "This is the only expression used on one single occasion, which is recorded separately, by each

Evangelist, in the same words." Compare it with the evidently parallel expression, where the Lamb is called "the Passover," Exod. xii. 11;—and there can be little doubt, that the most literal is *not* in this instance the most correct interpretation of the words of our Lord.

## CHAPTER II.

### CHARGES TO THE SEVEN CHURCHES.

#### *The Charge to the Church in Ephesus.*

**T**O the 'Bishop, my Ambassador,' in the Church of Ephesus, write, 'Thus saith the 'chief Shepherd'—He that holdeth the seven stars in His right hand—who 'walketh in 'the midst of the seven candlesticks of pure gold;'

'I know thy works, thy labour, and thy 'patience; and that thou 'sufferest not sin in the

Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

1

I know thy works, and thy labour, and thy patience, and how thou canst not bear

2

- v. 1. *Bishop and Ambassador*: Græcè ἄγγελος: Acts xx. 17, 28. 2 Cor. v. 20. 1 Pet. v. 1, 2. Hag. i. 13. Mal. ii. 7. *chief Shepherd*: 1 Pet. v. 4; and see at i. 16. *walketh in the midst*, &c.: Ezek. xxviii. 14. 2 Chron. iv. 20.
- v. 2. *I know*: Is. xxxvii. 28. Joh. ii. 25. *works...patience*: Heb. vi. 10; x. 36. Rom. ii. 7; v. 4. *sufferest not*, &c.: Lev. xix. 17. Ps. cxix. 115, 158; cxxxix. 21. Amos vi. 6. 2 Pet. ii. 8. *tried the spirits*: 1 Joh. iv. 1. *false apostles*, &c.: 2 Cor. xi. 13.

(NOTE GENERAL to CHAP. II. and III.) These Chapters contain the Addresses or Charges to the Seven Churches. Taking a North-westerly direction from Patmos, where St. John was, it is remarkable that these Churches lie in a kind of regular circuit. And, accordingly, they seem here mentioned nearly in geographical order.

v. 1. *Unto the Angel*, &c.] Every Minister, but especially a Bishop, is the "Ambassador of Christ," (2 Cor. v. 20), bearing His commission to feed and regulate the flock. Thus the Prophets of

old were styled "the Messengers of the Lord," Hag. i. 13; Mal. ii. 7; the same word ἄγγελος being there used in the LXX, as here in Rev. ch. ii. and iii, where it is rendered "angel." Precisely the same notion of a *message* or *commission*, upon the sanction of divine authority, attaches to the primitive word ἀποστολὸς, meaning *a person sent forth* (see Acts xiii. 3, 4); but the word ἐπισκοπὸς, or Bishop, became afterwards the title of those who succeeded to the Apostolic office.

them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

‘evil-doers, but art grieved with them;’ and thou hast ‘tried the spirits, whether they be of God,’ *or whether they be* ‘false apostles, deceitful workers, transforming themselves into the Apostles of ‘Christ:’

3 And hast borne, and hast patience, and for my name’s sake hast laboured, and hast not fainted.

And thou hast ‘suffered, and hast patience ‘for my name’s sake; thou hast laboured, and ‘hast not been weary.’

4 Nevertheless I have *some-what* against thee, because thou hast left thy first love.

Nevertheless, ‘in this I praise thee not,’ ‘that thou hast not remembered the days of thy ‘youth,’ and ‘the love of thine espousals.’

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

‘Remember, therefore, and shew the same ‘diligence to the full assurance of hope unto the ‘end;’ or else I will come quickly, to ‘visit thy ‘transgressions upon thee,’ and will remove thy candlestick out of its place, ‘except thou repent.’

6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

‘But thou hast this good found in thee, ‘that thou hatest’ the deeds of the Nicolaitanes, ‘who walk after the flesh in the lust of unclean- ‘ness,’ ‘of the which I tell you before, that they ‘which do such things shall not inherit the king- ‘dom of God.’

7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give

‘Who hath ears to hear, let him hear’ what the Spirit saith unto the churches; ‘To every ‘one that conquereth will I give to eat of the

v. 3. *suffered and patience*: Phil. i. 29. Heb. xii. 1. *not fainted*: Heb. xii. 3. Gal. vi. 9.

v. 4. *in this, &c.*: 1 Cor. xi. 17. *not remembered, &c.*: Ezek. xvi. 43. *love of thine espousals*: Jer. ii. 2.

v. 5. *Remember*: Deut. viii. 2. *show, &c.*: Heb. vi. 11. *to visit, &c.*: Ps. lxxxix. 32. Jer. v. 9; ix. 9. *except thou repent*: Luke xiii. 5.

v. 6. *this good*: 2 Chron. xix. 3. *hatest*: Ps. cxxxix. 21; and see at ver. 2. *walk, &c.*: 2 Pet. ii. 10. *not inherit*: Gal. v. 21. Eph. v. 5. 1 Cor. vi. 9, 10.

v. 7. *Who hath ears, &c.*: Matt. xiii. 43. *To every one, &c.*: Luke xi. 10. *conquereth*: Rom. viii. 37. 1 Cor. ix. 24. *tree of life*: Gen. ii. 9. *Paradise*: Gen. ii. 9, and Luke xxiii. 43.

v. 6. *The Nicolaitanes.*] A sect, according to Irenæus, resembling, in the looseness of their moral code, the followers of Cerinthus. Its founder is said to have

been *Nicolas*, a deacon of the Church of Jerusalem, who, through an affected religious scruple, abandoned his wife.



‘tree of life, which is in the midst of’ the ‘Paradise’ of God.

to eat of the tree of life, which is in the midst of the paradise of God.

### *The Charge to the Church in Smyrna.*

AND to ‘the Bishop, my Ambassador,’ in the Church of Smyrna, write; ‘Thus saith the ‘First and the Last,’ which ‘both died, and rose, ‘and revived;’

And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

8

‘I know thy works and tribulation and ‘poverty,’ but ‘having nothing’ *thou* ‘yet possessest all things,’ *for* thou art ‘rich in faith;’ —and *I know* the ill report *thou hast* of them

I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan.

9

v. 8. *The Bishop, &c.*: See at ver. 1. *The First, &c.*: Is. xlv. 6; xli. 4; xlviii. 12. *died, &c.*: Rom. xiv. 9.

v. 9. *I know, &c.*: See at ver. 2. *tribulation*: 1 Thess. iii. 4. 2 Thess. i. 4. *poverty*: 2 Cor. viii. 2. Heb. x. 34. *having nothing, &c.*: 2 Cor. v. 10. *rich in faith*: James ii. 5. *call themselves, &c.*: Is. xlviii. 1, 2. *not all Israel*: Rom. ix. 6. *Congregation of the Lord*: Num. xxxi. 16.

v. 8. *The Church in Smyrna.*] Thus each place is spoken of as having one Church: ‘*the Church of Ephesus*,’ ‘*the Church in Smyrna*,’ &c. &c. Doubtless, all Christian assemblies in each separate town, or other locality, still retained both ‘the Doctrine and the Fellowship of the Apostles.’ Acts ii. 42. The Church was, in short, *one* in *one* place, united in communion under *one* Bishop: and it is to the Church, so constituted, that the Lord here addresses his counsel; to it, that He appeals as his appointed channel of grace; from it, that He looks for the true worshippers, and for the heirs of glory. Why is this happy time no more? but because a gradual decay in *the doctrine* has unhappily dissevered *the fellowship*. But we may be thankful, in our own favoured Church, that both these have been pre-

served to us; and we should learn with greater jealousy to guard the purity of her Apostolic doctrine.

v. 9. *The blasphemy of, &c.*] The word may be better rendered, the *evil speaking* of, &c. Thus *βλασφημία* is used, Eph. iv. 31. Col. iii. 8. The rendering of the Vulgate points to the same sense: *Et blasphemaris ab his, qui, &c.*

v. 9. *Jews.*] That these were the bitterest of all persecutors, with whom the early Christians had to contend, we have many examples in the history of that period. It is noticed again ch. iii. 9. Instances occur in the Acts, ch. xiii. 45; xiv. 19; and, in ecclesiastical history, we read of the Jews being the chief instigators in the murder of St. Ignatius, of Symeon, second Bishop of Jerusalem, and many others. Comp. 1 Thess. ii. 14.

which ‘call themselves of the Holy City, but not ‘in truth nor in righteousness; (for they are not ‘all Israel, which are of Israel;’) *and which pretend to be* ‘the congregation of the Lord,’ *but are rather* the congregation of Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

‘But and if ye suffer for righteousness’ sake, ‘happy are ye! and be not afraid of their terror, ‘neither be troubled.’ Behold! ‘the Tempter ‘shall cause you to be persecuted, and delivered ‘up into prisons,’ that ye may ‘be tempted;’ and ye shall have a tribulation of ten days;—‘resist ‘faithfully unto blood; and I will give thee a ‘crown of life, and of glory, that fadeth not ‘away.’

11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

‘Who hath ears to hear, let him hear’ what the Spirit saith unto the churches: He that ‘conquereth, and keepeth my sayings, shall never ‘see death;—*even the death which* ‘destroyeth ‘both soul and body in hell.’

### *The Charge to the Church in Pergamos.*

12 And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

AND to ‘the Bishop, my Ambassador,’ in the Church of Pergamos, write; Thus saith He, ‘from whose mouth’ cometh *the weapon* ‘sharper ‘than any two-edged sword.’

13 I know thy works, and where thou dwellest, *even*

‘I know thy’ works, and thy ‘abode;’ *and*

v. 10. *If ye suffer*, &c.: 1 Pet. iii. 14. *persecuted*, &c.: Luke xxi. 12. *tempted*: 1 Thess. iii. 4, 5. *Resist*, &c.: Heb. xii. 4. *Crown of life*, &c.: James i. 12. 1 Pet. v. 4.

v. 11. See at ver. 7. *Keepeth*: John viii. 51. *destroyeth*: Matt. x. 28.

v. 12. *The Bishop*: See at ver. 1. *Mouth*: Is. xi. 4; xlix. 2. *sharper*, &c.: Heb. iv. 12.

v. 13. *Where Satan’s seat is.*] It seems that Pergamos was situated on a lofty eminence, whence, perhaps, its name, as

a corruption of *πύργος*. After being the metropolis of the Attalian Kings, it was bequeathed by the last of these to the



*how that it is fitter to be the throne of Satan, than the nursery of 'the wisdom, which none of 'the princes of this world know;' but thou hast 'held fast the profession of my name, and hast 'not denied me before men;' and among you, in the days of a grievous persecution, was that eminent martyr Antipas, who 'suffered death for my 'sake,' in that stronghold of Satan where you dwell.*

But 'in this I praise thee not,' that thou hast there them that hold 'the error of Balaam, 'who counselled Balak to put a stumblingblock 'before the children of Israel, to eat things offered to idols, and to commit fornication.'

So hast thou also those that hold the doctrine of the Nicolaitanes, 'alluring through much 'wantonness weak and unstable souls.'

'Shall not I visit for these things, saith the 'Lord, except thou repent? And shall not I 'come near to judgment, and consume' them 'with the spirit of my mouth?'

'Who hath ears to hear, let him hear' what

where Satan's seat *is*; and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

He that hath an ear, let him hear what the Spirit

v. 13. *I know thy abode*: 2 Kings xix. 27. *wisdom, &c.*: 1 Cor. ii. 8, and cf. Ps. cxx. 5—7. *held fast, &c.*: Heb. x. 23. Matt. x. 33. *suffered*: Phil. i. 29. Acts xx. 24.

v. 14. *error of Balaam, &c.*: Jude 11. Num. xxii. 1, &c.; xxxi. 16. Rom. xiv. 13. 1 Cor. viii. 10.

v. 15. *alluring*: 2 Pet. ii. 18. *weak, &c.*: 1 Cor. viii. 9. 2 Pet. ii. 14.

v. 16. *visit*: Jer. v. 9. *repent*: Luke xiii. 5. *Come near, &c.*: Mal. iii. 5. 2 Thess. ii. 8.

v. 17. *ears, and conquereth, &c.*: See at ver. 7. *give to eat, &c.*: John vi.

Romans, and became the residence of a Roman Proconsul. It was also noted for the worship of Æsculapius, and for its peculiar addiction to idolatrous rites. Satan, who is elsewhere called *the god of this world*, may, therefore, be especially said to reign, or have his *throne*, in such a city.

v. 13. *Martyr.*] A word variously applied, but in the primitive Church, chiefly to those who suffered death for the name of Christ. Heb. xii. 1. There is no account in history of this particular Martyr.

v. 17. *Hidden.*] Christ Himself is *the true bread from heaven*, Joh. vi. 32, 50.

saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

the Spirit saith unto the churches; 'To every 'one that conquereth' will I 'give to eat of the 'true bread,' *now hidden under mysterious emblems*, and I will give him a white counter, and in the counter 'a new name' written, which 'no 'man knoweth, save he to whom the Son will 'reveal it;' but by it he shall be 'known to the 'King, when He cometh in to see the guests.'

### *The Charge to the Church in Thyatira.*

- 18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;
- 19 I know thy works, and charity, and service, and
- AND to 'the Bishop, my Ambassador,' in the Church of Thyatira, write; Thus saith the Son of God, 'whose eyes are as lamps of fire, 'and His feet like in colour to polished brass;' 'I know thy works, and love, and faith, and

32—35, 51. *A new name*: Is. lxii. 2; and see note ch. iii. 12. *no man knoweth*, &c.: Matt. xi. 29. Luke x. 22. Joh. x. 14. *known to the king*: Matt. xxii. 11. 2 Tim. ii. 19.

v. 18. *Bishop*, &c.: See at ver. 1. *the Son of God*: Rom. viii. 32. Heb. i. 3—5. *eyes*, &c.: Dan. x. 6.

v. 19. *I know*, &c.: See at ver. 2. *service*, &c.: Heb. vi. 10. *growth in grace*, &c.: 2 Pet. iii. 18. Joh. xv. 2.

His flesh *gave life to the world*, by being given *a ransom for many*, Joh. vi. 51, and Matt. xx. 28;—and *much more being reconciled by His death, we shall be saved by his life*, Rom. v. 10. All these benefits, however, as in the Jewish Church they were *hidden* under the emblems of manna and other types of the law, so in the Christian are still kept *hidden* under the emblems of *bread and wine*. Comp. Joh. vi. 32, 33, 51—56, with Matt. xxvi. 26. Luke xxii. 19, &c. 1 Cor. x. 3. Or the allusion may be simply to the manna *κεκρυμμένον*, i. e. *laid up in store* in the temple, Exod. xvi. 33.

v. 17. *White counter*.] Some refer here to the counter used in elections;

others, to the black and white balls, used in passing sentence of condemnation or acquittal;—others, to the brilliant set upon the mitre of the High Priest, &c. &c. As, however, *the white* is everywhere in this book the chosen colour of *Christ*, and as admission to the heavenly feast might be aptly mentioned as the reward of those who had refused to sit down to meat with the idolaters, we might rather understand the expression of the *tessera* or *ticket of admission* to that feast, which Christ may be supposed to give, and which He will acknowledge, when presented by the bearer. Comp. Rev. i. 14; iii. 18, 5; xiv. 14; xix. 14; xx. 11; and see note ch. iii. 5.



‘service in ministering to the saints, and thy  
‘patience, and thy growth in grace, still bringing  
‘forth more fruit.’

Nevertheless, ‘in this I praise thee not,’ that  
thou allowest that woman, who, *like Jezebel of  
old*, calls herself a prophetess, *and uses her power*  
‘to beguile my servants, and lead them away  
‘with the error of the wicked, to commit forni-  
‘cation, and to eat things offered to idols.’

‘And ‘I bore long with her, not willing that’  
she ‘should perish, but rather come to repent-  
‘ance; but she refused to return.’

Behold! I will ‘set her a bed in the midst of  
‘the slain, and all her lovers with whom she has  
‘taken pleasure,’ and will cast them into great  
tribulation, ‘except they repent’ of their deeds.

And I will kill ‘her children’ with pesti-  
lence; and all the churches shall know that  
‘I the Lord search the heart, and I try the reins,  
‘to give every man according to his ways, and  
‘according to the fruit of his doings.’

But unto the rest of you in Thyatira I say,  
even as many as have not *received* ‘the doctrine  
‘nor the vain deceits of’ *such* ‘false teachers,’  
(*their* ‘deep things,’ as they call them, *but they*  
*are* ‘the deep things’ of Satan, *and not* ‘of God,’)  
upon you I will lay no *share of* the burden *which*  
*I have pronounced upon them.*

But ‘continue’ ye ‘in the things which ye  
‘have learnt, until my coming again.’

faith, and thy patience, and  
thy works; and the last *to*  
*be* more than the first.

Notwithstanding I have a  
few things against thee, be-  
cause thou sufferest that  
woman Jezebel, which calleth  
herself a prophetess, to teach  
and to seduce my servants  
to commit fornication, and  
to eat things sacrificed unto  
idols.

And I gave her space to  
repent of her fornication;  
and she repented not.

Behold, I will cast her  
into a bed, and them that  
commit adultery with her  
into great tribulation, except  
they repent of their deeds.

And I will kill her chil-  
dren with death; and all the  
churches shall know that I  
am he which searcheth the  
reins and hearts: and I will  
give unto every one of you  
according to your works.

But unto you I say, and  
unto the rest in Thyatira, as  
many as have not this doc-  
trine, and which have not  
known the depths of Satan,  
as they speak; I will put  
upon you none other bur-  
den.

But that which ye have  
*already* hold fast till I come.

v. 20. *Jezebel*: See 1 Kings xvi. 31; xxi. 25. *beguile*, &c.: 2 Pet. ii. 14; iii. 17;  
and see at ver. 14.

v. 21. *not willing*, &c.: 2 Pet. iii. 9. Rom. ii. 4. *refused to return*: Jer. viii. 5.

v. 22. *set her a bed*, &c.: Ezek. xxxii. 25; xvi. 37.

v. 23. *her children*: Ezek. xvi. 20, 36. *search the heart*, &c.: Jer. xvii. 10.  
Ps. vii. 9.

v. 24. *doctrine and false teachers*: 2 Joh. 9, 10. Col. ii. 8. 1 Tim. i. 6. 2 Pet. ii. 1.  
*deep things of God*: 1 Cor. ii. 10. Rom. xi. 33. *burden*, &c.: 2 Kings ix. 25.  
Lam. ii. 14. Mal. i. 1.

v. 25. *continue*, &c.: 2 Tim. iii. 4. *coming again*: 1 Cor. xi. 26. And see at i. 7.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

And ‘every one that conquereth, and that ‘keepeth my sayings, and doeth them, even to ‘the end,’ to him will I give power *among* ‘my ‘saints at my coming, to execute judgment upon ‘the heathen.’

27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

And he shall ‘rule them with a rod of iron, ‘and dash them in pieces like a potter’s vessel,’ even as I also received appointment of my Father to do.

28 And I will give him the morning star.

And ‘hereafter when ye shall see the Son of ‘man coming in the clouds of heaven,’ I will give him to ‘shine forth’ *among* ‘the righteous’ *with the brightness of* the morning-star.

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

‘Who hath ears to hear, let him hear’ what the Spirit saith unto the churches.

### CHAPTER III.

#### *The Charge to the Church in Sardis.*

1 And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

AND to ‘the Bishop, my Ambassador,’ in the Church of Sardis, write; ‘Thus saith ‘He, to whom is given the seven’-fold ‘Spirit—the Chief Shepherd,’ who holdeth the seven stars—I know thy works, that thou ‘hast ‘the form of godliness,’ and ‘drawest near to ‘me with thy lips, but thine heart is far from me.’

2 Be watchful, and strengthen the things which remain,

‘Awake up from slumber, and strengthen

v. 26. *every one*, &c.: vid. at ver. 7. *keepeth*, &c.: Matt. vii. 24; xxiv. 13. *saints at my coming*, &c.: Deut. xxxiii. 2. Ps. cxlix. 7. Jude 14.

v. 27. *rule them*, &c.: Ps. ii. 9.

v. 28. *hereafter*, &c.: Matt. xxvii. 64. *shine forth*: Matt. xiii. 43. Dan. xii. 3.

v. 1. *The Bishop*, &c.: See at ii. 1. *Spirit*, &c.: Joh. iii. 34; and see at i. 4; i. 16; and ii. 2. *form of godliness*, &c.: Tit. i. 13. Matt. xv. 8.

v. 2. *Awake*, &c.: Γίνου γρηγορῶν, Matt. xxvi. 58. 1 Pet. v. 8. 1 Thess. v. 6.

v. 2. *The things which remain*.] Or, ‘the members which remain,’ and which still retain the profession of their faith. See

a similar construction, Zech. xi. 16, and compare Ezek. xxxiv. 4.



‘the sick’ *members* which are left you, *that* ‘the sickness’ *be* ‘not unto death;’ for I have not found you ‘perfect and complete,’ *but* have ‘weighed’ you ‘in the balance, and found’ you ‘wanting.’

that are ready to die: for I have not found thy works perfect before God.

‘Call to remembrance, therefore, the former days,’ *and* ‘what things thou hast received and heard, and continue in them, and repent;’ for ‘except thou’ watch, ‘the day of the Lord will so come’ upon thee ‘as a thief in the night, and when thou art saying, Peace and safety, sudden destruction shall come upon thee.’

Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

3

But thou hast a few disciples in Sardis, which have ‘walked worthy of their vocation;’ and I will make them pure from their sin, and will clothe them with the garments of salvation, and with the robe of my righteousness; for ‘they are worthy.’

Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

4

‘Every one that conquereth’ shall thus be ‘arrayed,’ as it were, ‘in white linen: he shall

He that overcometh, the same shall be clothed in white raiment; and I will

5

*strengthen and sick*: Ezek. xxxiv. 4. *sickness not unto death*: Joh. xi. 4. *perfect and...weighed*, &c.: Col. iv. 12. Heb. iv. 1. Dan. v. 27.

v. 3. *Call to remembrance*, &c.: Heb. x. 32. 1 Thess. iv. 1. *continue*: 2 Tim. iii. 4. Heb. iii. 6; iv. 14; x. 23. *repent*: 2 Cor. vii. 9. Matt. iii. 2. Mark i. 15. Luke xiv. 47. *as a thief in the night*, &c.: 1 Thess. v. 2.

v. 4. *disciples*: *ὀνόματα*, Acts i. 15. *walked worthy*, &c.: Eph. iv. 1. *pure*, &c.: Prov. xx. 9. *garments*, &c.: Is. lxi. 10. Jer. xxiii. 6. *worthy*: Luke xx. 35; xxi. 36.

v. 5. *arrayed in white linen*: 2 Chron. v. 12. Levit. xvi. 4; and see note. *written*, &c.: Is. iv. 3. Ezek. xiii. 9. Luke x. 20. Phil. iv. 3. *confess him*: Matt. x. 32. Luke xii. 8.

v. 5. *Shall be clothed in white raiment.*]

A dress of white linen formed a special part of ‘the holy garment’ appointed for the High Priest on the day of Atonement. Exod. xxviii. 39, 40. Lev. vi. 10; xvi. 4. It was also the ordinary dress of the Priests officiating in the daily service of the Temple, Exod. xxviii. 40—43;

and the Levites, on certain occasions, were required to wear the like, 2 Chron. v. 12. Now to be a Christian is, in the the highest sense of the word, to be a Priest;—to keep alive in the heart the fire of Divine love, and to offer both body and spirit a living sacrifice unto God; as well as hereafter to serve Him

not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

‘be written among the living in the new Jerusalem, and I will confess him before my Father, and before the angels.’

‘Who hath ears to hear, let him hear’ what the Spirit saith unto the churches.

### *The Charge to the Church in Philadelphia.*

7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 I know thy works: behold, I have set before thee an

AND to ‘the Bishop, my Ambassador,’ in the Church of Philadelphia, write; ‘Thus saith the Holy One and the Just—He that is true, and hath the key of the house of David;—who openeth, and none shall shut, and shutteth, and none shall open.’

‘I know thy works:’ behold! I have ‘open-

v. 7. *The Bishop*, &c.: See at ii. 1. *Holy One*, &c.: Acts iii. 14. *He that is true*: 1 Joh. v. 20. *key of David*, &c.: Is. xxii. 22.

v. 8. *I know*, &c.: See at ii. 2. *opened*, &c.: 1 Cor. xvi. 9. 2 Cor. ii. 12. *mouth and wisdom*, &c.: Luke xxi. 15. *out of weakness*: Heb. xi. 34. *kept the faith*, &c.: 2 Tim. iv. 7. Matt. x. 33.

day and night in His temple:—see Rev. i. 6; v. 10. Rom. xii. 1. Heb. ix. 14; xiii. 15.

And the garment prescribed to him in this capacity, is to “*put on Christ*” (Gal. iii. 27. Rom. xiii. 14,) and so to “*put on the new man*, which after God is created in righteousness and true holiness”—“to *put on* as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering...and, above all these, charity, which is the bond of perfectness.” Eph. iv. 24. Col. iii. 12. 1 Pet. iii. 4. And because all these come from Christ, in whom alone we have hope, both of righteousness to justify, and of grace to sanctify and renew our hearts by the operation of the Holy Ghost, they are described as “*white raiment*,” *white* being the colour

peculiarly appropriated to Christ in this book, as “the *white horse*,” and the “*great white throne*,” xix. 11; xx. 11. Add i. 14; xiv. 14. And accordingly it is said of the Saints in heaven, ch. vii. 14, “They have washed their robes, and made them *white* in the blood of the Lamb.”

v. 5. *The book of life*.] To ‘write names in the book of life,’ is an allusion either to the registers in which the families of the priests, or freemen of cities, used to be entered upon record. *Lowman*.

v. 8. *An open door*.] With evident allusion to the foregoing words “He that hath the key of David, &c.” As the power of the keys is very various, and extends to many particulars, we are at liberty to understand “the open door,”



‘ed to thee a great door and effectual,’ and have  
 ‘given’ thee ‘a mouth and wisdom, which all  
 ‘your adversaries shall not be able to gainsay or  
 ‘resist;’ for ‘out of weakness thou hast waxed  
 ‘valiant in the fight, thou hast kept the faith,  
 ‘and hast not denied my name.’

Behold! of those ‘who despise thee, and  
 ‘who call themselves Israel, but are not Israel,  
 ‘and the congregation of the Lord,’ *but they are*  
 the synagogue of Satan;—I will make *many* to  
 ‘come and bow themselves down at the soles of  
 ‘thy feet, and they shall know that I’ have loved  
 thee.

Because thou hast ‘kept my sayings in thy  
 ‘heart, and the patient waiting for Christ, I also  
 ‘will keep thee from the evil of that time of  
 ‘trouble, which shall come upon’ all the world,  
 ‘such as never was, since there was a nation  
 ‘even to that same time, to punish the inhabit-  
 ‘ants of the earth.’

Behold, ‘I come, and will not tarry; hold  
 ‘fast that which thou hast received, that ye lose  
 ‘not those things which ye have wrought, but  
 ‘that ye receive a full reward.’

open door, and no man can  
 shut it: for thou hast a lit-  
 tle strength, and hast kept  
 my word, and hast not de-  
 nied my name.

Behold, I will make them  
 of the synagogue of Satan,  
 which say they are Jews, and  
 are not, but do lie; behold,  
 I will make them to come  
 and worship before thy feet,  
 and to know that I have  
 loved thee.

Because thou hast kept the  
 word of my patience, I also  
 will keep thee from the hour  
 of temptation, which shall  
 come upon all the world, to  
 try them that dwell upon the  
 earth.

Behold, I come quickly:  
 hold that fast which thou  
 hast, that no man take thy  
 crown.

v. 9. *who despise thee, &c.*: Is. lx. 14. *call themselves, &c.*: see at ii. 9. *come*  
*and bow, &c.*: Is. lx. 14. *they shall know*: Is. xxxvii. 20. Ps. lix. 13.

v. 10. *kept, &c.*: Luke ii. 19, 51. *waiting for Christ*: Heb. xii. 28. 1 Pet.  
 ii. 20. *keep, &c.*: Ps. xxxiv. 15—20. *time of trouble, &c.*: Dan. xii. 1. Is. xxvi. 21.

v. 11. *I come*: Heb. x. 37; and see note xxii. 20. *hold fast*: Heb. iii. 6; iv. 14;  
 x. 23. *that ye lose not, &c.*: 2 Joh. 8.

either in the more limited sense here  
 given, and which is borrowed from other  
 Scriptures, or else in the wider sense of  
 special privileges, and a high degree of  
 favour and acceptance with God.

v. 8. *Thou hast a little strength.*] Or  
 rather, ‘thou hast small strength,’ in the

sense in which we might say of any one,  
 ‘with a *small force* he gained a great  
 victory.’

v. 11. *That which thou hast.*] To ‘have,’  
 with St. John, in matters of faith and  
 doctrine, is often used for to ‘believe’ or  
 ‘profess.’ So ii. 24, and 2 Joh. 9.

12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is new Jerusalem*, which cometh down out of heaven from my God: and *I will write upon him my new name.*

‘Every one that conquereth I will bring to my holy mountain, and I will give him in mine house and within my walls a place and a name better than of sons and of daughters;’ *and he shall be as a goodly* pillar in my temple, and ‘shall not be moved for ever;’ and I will write upon him the name of my God, and the name of ‘the city of my God,’ which is new Jerusalem, and which cometh down out of heaven from my God; and he ‘shall dwell in the house of the Lord for ever.’

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

‘Who hath ears to hear, let him hear’ what the Spirit saith unto the churches.

v. 12. *conquereth*, &c.: See at ii. 7. *I will bring*, &c.: Is. lvi. 7, 5. *pillar*: 1 Kings xvii. 21. Gal. ii. 9. *shall not be moved*: Ps. xv. 6; lv. 22; cxii. 6; and see xxiii. 6. *new name*: see at ii. 17. *city of God*: Ps. xlviii. 1; lxxxvii. 3. *dwell*, &c.: Ps. xxiii. 6.

v. 12. *My new name.*] It has been well suggested, that what the ancient Prophets foretold under this term, was fulfilled, when the disciples, before called ‘the Brethren,’ or ‘Believers,’ &c. &c. were, doubtless with the divine sanction, “called *Christians* first in Antioch,” Acts xi. 26. The promise here is in the same terms, but as it was made subsequently to that event, we may still look forward to some new verification of it; but whether in some name to be given to the person, or in a new name of God Himself, is not very clear. Compare ii. 17. As, however, ‘my new name’ is here spoken

of as distinct from ‘the name of my God,’ it would rather seem to be a personal name, such as that in Isai. lvi. 5, ‘a name of sons and of daughters.’ If meant of God, it might mean the corresponding title of ‘Father,’ or of ‘love,’ Isai. lxiii. 16; and see Rev. xiv. 1; 1 Joh. iv. 8, 16, which are titles of Him, which only His true and faithful servants can fully understand. Or lastly, ‘name’ may be only another word for ‘quality;’ as much as to say, the Christian will then be exalted to the highest degree of perfection; just as in Isai. ix. 6, “His *Name* shall be called Wonderful.”



*Charge to the Church in Laodicea.*

AND to ‘the Bishop, my Ambassador’ in the Church of Laodicea, write; ‘Thus saith the true and righteous One,’ ‘whom God hath given for a witness to the people, and made the first-born of every creature, the leader and Commander of the people.’

‘I know thy works,’ that thy ‘love’ is neither ‘cold’ nor hot: I would ‘thou wert an open enemy, then I could have borne it;’ or I would thou wert ‘a faithful friend.’

So then, because thou art lukewarm, and ‘of double mind and divided heart, my soul doth lothe thee.’

Because thou sayest, ‘I am rich, I have found me out substance, I am full,’ and knowest not that ‘blessing thyself’ thou art of all men most wretched, and ‘accounting thyself ‘happy,’ thou art ‘of all men most miserable,—‘trusting in thy wealth,’ thou art poor—‘saying

And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

14

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

15

So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

16

Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

17

v. 14. *The Bishop, &c.*: see at ii. 1. *the true and righteous one*: see at ver. 7. *a witness, leader, and commander, &c.*: Is. lv. 4. *first-born, &c.*: Col. ii. 15. Heb. i. 2.

v. 15. *I know, &c.*: see at ii. 2. *love...cold*: Matt. xxiv. 11. *an enemy*: Ps. lv. 12. Prov. xxvii. 5, 6. *a faithful friend*: Prov. xx. 6; xxvii. 6.

v. 16. *of double mind, &c.*: James i. 8. *my soul doth lothe*: Jer. xiv. 19. Zech. xi. 8.

v. 17. *I am rich, &c.*: Hos. xii. 8. Is. lvii. 10. Luke vi. 25. Deut. viii. 10, 12. *blessing, and accounting happy, &c.*: Ps. lxxxix. 18. *trusting in wealth*: Ps. lxxxix. 6. *saying, I see*: Joh. ix. 41. *trusting in thy beauty*: Ezek. xvi. 15.

v. 14. *The beginning of the creation of God.*] Or rather, the Prince or ‘Ruler;’ for thus ἀρχή signifies 1 Cor. xv. 24; Eph. i. 21, &c.; and this agrees better with Isai. lv. 4, from which the whole de-

scription is taken. Compare also ch. i. 5.

v. 17. *That thou art wretched.*] The original is more emphatic, ὁ ταλαίπωρος, ‘the specially wretched one.’

‘I see,’ thou art blind—and ‘trusting in thy  
‘beauty,’ thou art vile and naked;

18 I counsel thee to buy of  
me gold tried in the fire, that  
thou mayest be rich; and  
white raiment, that thou  
mayest be clothed, and *that*  
the shame of thy nakedness  
do not appear; and anoint  
thine eyes with eyesalve, that  
thou mayest see.

I counsel thee ‘to buy of me the true and  
‘durable riches,’ *even* ‘faith tried in the fire,’  
that so thou mayest be rich *indeed*;—and ‘rai-  
‘ment of fine linen,’ *even* ‘the robe of my righte-  
‘ousness,’ that thou mayest ‘cover thy naked-  
‘ness;’—and ‘anoint thyself with ointment,’ *even*  
‘the unction from the Holy One,’ that thou may-  
est see *indeed*, and ‘that the eyes of thine under-  
‘standing may be enlightened.’

19 As many as I love, I re-  
buke and chasten: be zeal-  
ous therefore, and repent.

‘For whom the Lord loveth, he chasteneth,  
‘and scourgeth every son whom he receiveth:’—  
let it, therefore, ‘work in you zeal and godly  
‘sorrow for your sins.’

20 Behold, I stand at the  
door, and knock: if any man  
hear my voice, and open the  
door, I will come in to him,  
and will sup with him, and  
he with me.

Behold, I stand at the door and ‘knock;’ if  
any man hear my voice, and ‘open to me, I  
‘will come’ in ‘to him, and make him sit down  
‘to meat, and eat and drink at my table.’

21 To him that overcometh  
will I grant to sit with me in  
my throne, even as I also  
overcame, and am set down  
with my Father in his throne.

‘To as many as conquer I appoint a king-  
‘dom, as my Father appointed me, that they  
‘may sit on thrones, judging the twelve tribes of  
‘Israel.’

22 He that hath an ear, let  
him hear what the Spirit  
saith unto the churches.

‘Who hath ears to hear, let him hear’ what  
the Spirit saith unto the churches.

- v. 18. *to buy*, &c.: Is. lv. 1. *true riches*, &c.: Luke xvi. 11. Prov. viii. 18.  
*faith*, &c.: 1 Pet. i. 7. *raiment*, &c.: see at ver. 4 and 5. *cover thy nakedness*:  
Exod. xxviii. 42. 2 Cor. v. 3. *anoint thyself*, &c.: Cant. i. 3. *unction*, &c.:  
1 Joh. ii. 20. *eyes*, &c.: Eph. i. 18.  
v. 19. *chasteneth*, &c.: Heb. xii. 6. *zeal*, &c.: 2 Cor. vii. 11.  
v. 20. *knock*, &c.: Cant. v. 2. *come and sit down*, &c.: Luke xii. 37; xxii. 30.  
v. 21. *a kingdom*, &c.: Luke xxii. 30.

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END of PART the FIRST.

CHAPTER IV—XXII.

SECOND PART of The Apocalyptic VISIONS,

Or, ‘*The Things which shall be hereafter.*’

See at Ch. I. 9.

# THE REVELATION.

## CHAPTER IV.

### INTRODUCTORY NOTE.

THE Vision in the former Part having served principally to introduce the Charges to the Seven Churches: we come now to the Visions of this Second Part, which constitute the great bulk of the Revelation, and, like the Scenes in a Drama, follow each other in regular succession. To mark their order and connexion, we propose to divide them into distinct groups, taking as our basis the *Song*, or *Anthem*, described in the Introduction\*. Besides which, it will be necessary to attend to the *Scenery* itself, which, as it were, accompanies the several Acts. Taking these two for our guides, we shall begin our first Act, or Scene, as it may better be called, from this place; and, as in the Greek Drama, distinct Acts are marked by some Chorus preceding, or ending, we may in like manner make use of the Anthem here, to serve as the point of division of the Scenes. Upon this plan we find

The First Anthem occurring,	Ch. iv. 8—11.
The Second . . . . .	Ch. v. 8—14.
The Third . . . . .	Ch. vii. 9—13.
The Fourth . . . . .	Ch. xi. 15—19.
The Fifth . . . . .	Ch. xii. 10—13.
The Sixth . . . . .	Ch. xv. 3—5.
The Seventh . . . . .	Ch. xix. 1—8.

At these places, therefore, respectively, we shall make the Scenes in this part of the Apocalypse to begin and end. With respect to some of them it is remarkable how appropriately the division falls in with the general plan of the book. Thus,

The *Third Chorus*, ch. vii. 9—13, is immediately followed by the *Seventh Seal*, ch. viii. 1—5, &c.

The *Fourth*, ch. xi. 15—19, comes just at the sounding of the *Seventh Trumpet*.

And the *Seventh*, ch. xix. 1—8, follows immediately the *Seventh Vial*.

As to the *Scenery*, it is specially to be observed throughout the greater part of the Apocalypse, that the Spectator is supposed to have before his eyes, a scene resembling the Jewish Temple: compare Rev. i. 12—20; iv. 2, 5; vi. 9; vii. 15, &c. &c.; viii. 3, 5; ix. 13, &c.; xi. 1, 19; xv. 5, 6; xvi. 7; xxi. 3. *Mede, Sir I. Newton, Woodhouse, Elliott.*

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\* See Introduction, p. iii.



## PART THE SECOND.

## SCENE I.

*Scenery:—Under the form of a Temple are represented the highest Heavens, and the Throne of God. A celestial ANTHEM is heard.*

**A**FTER this ‘I looked, and behold,’ there was ‘the heaven opened,’ and the *same* voice which I heard at first, as of ‘a trumpet’ talking with me, saying, ‘Come up’ hither, and I will shew thee the things which must happen after these.

And immediately ‘the Spirit lifted me up,’ and I saw visions of God, and behold, the likeness of a throne, and the Lord sitting upon the throne high and lifted up,’

After this I looked, and, behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

And immediately I was in the Spirit: and, behold, a throne was set in heaven, and *one* sat on the throne.

v. 1. *I looked, &c.*: Exod. iii. 2. Ezek. x. 1. *the same voice*: viz. ch. i. 10. *heaven opened*: Ezek. i. 1. *a trumpet*: Exod. xix. 13, 19. *come up*: Exod. xix. 20.

v. 2. *The Spirit, &c.*: Ezek. viii. 3; i. 1. *likeness of throne*: Ezek. i. 26. *the Lord sitting, &c.*: Is. vi. 1.

v. 1. *Things which must be hereafter.*] The words here in the Greek are the same as at i. 19, where see the note. Indeed, the words in the English ‘after this,’ in the beginning of the verse, and ‘hereafter,’ at the end of it, are in the Greek one and the same, *μετὰ ταῦτα*; and there is no reason that one of them should be translated ‘hereafter,’ more than the other. The whole verse is literally thus, ‘After this I looked, and, behold, a door opened in heaven, and the first voice,

which I heard as of a trumpet talking with me, saying, Come up hither, and I will shew thee (the things) which must happen after this.’ St. John describes his attention as being drawn to two things, ‘a door opened,’ and ‘a voice saying, Come up hither’—*this voice being the same as he heard at first*, ch. i. 10. The passage thus understood enables us to identify ‘the voice,’ that is here speaking, with that of our Lord Jesus Christ Himself, who is evidently the speaker at i. 10, 11.

3 And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald.

In appearance like a jasper and a sardine stone;—even ‘as the body of heaven in his clearness, and like a devouring fire;’ and ‘as the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about:’

4 And round about the throne ~~were~~ four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

And round about the throne were four and twenty ‘thrones;’ and ‘upon the thrones, and sitting in heavenly places,’ I saw four and twenty Elders, *as it were* ‘the ancients of the priests’ according to their courses, and in priestly habits of ‘white linen;’ and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

And out of the throne proceed ‘lightnings and voices and thunderings, and an appearance as of seven lamps, *even as of* the Spirit of the Lord.’

v. 3. *As the body*, &c.: Exod. xxiv. 10, 17. *the bow*, &c.: Ezek. i. 28.

v. 4. *thrones*. Græcè *θρόνους*, the same as v. 2; see Matt. xix. 28. Luke xxii. 30. *and thrones* of judgment, see Ps. cxxii. 5. Deut. xvii. 8, 9. 2 Chron. xix. *ancients of priests*: Jer. xix. 1. Is. xxiv. 23. *sitting*, &c.: Eph. ii. 6; and see *thrones*. *courses*: 1 Chron. xxiv. 2 Chron. viii. 14. *habits of white*, &c.: 2 Chron. v. 12. Levit. xvi. 4; and see note, Ch. iii. 5.

v. 5. *lightnings*, &c.: Exod. xix. 16. Ps. xviii. 3; xlv. 6; civ. 7. *lamps*, *Spirit of the Lord*: Ezek. i. 13. λαμπάδες: (different from λύχναι ch. i.; and 2 Chron. iv. 20.) Zech. iv. 6, 10.

v. 4. *Four and twenty elders*.] To understand this symbol, we may regard the Number, the Position, and the Office, of the Elders. (1) The *number* suits that of the Priests in their courses—it is also the number of the Patriarchs added to that of the Apostles. (2) The *position* brings at once to mind the promise, Matt. xix. 28, ‘ye shall sit on thrones, judging the twelve tribes of Israel;’ and consequently points to the Apostles. (3) The *Office*; they hold the prayers and incense, v. 8:—they explain things to St. John

v. 5; vii. 13, 14: this points to teachers generally. And, to satisfy all these particulars, we may understand by the ‘Elders,’ the higher order of Ministers and Teachers, such as Patriarchs, Judges, Apostles, &c. It may bring to mind that part of the *Te Deum* ‘the glorious Company of the Apostles... and the goodly fellowship of the Prophets, praise Thee.’ Lowman calls them emblems of ‘the Christian and Jewish Churches being united.’

And before the throne there was *as it were* 'a molten sea,' transparent as glass, and clear like a crystal; and 'out of the midst of the throne came the likeness of four living creatures, and they were full of eyes round about.'

And the first living creature was like 'a lion;' and the second living creature was like 'an ox;' and the third living creature had the aspect as 'a man;' and the fourth living creature was like a flying 'eagle.'

'And the four living creatures had each one 'six wings,' and they were 'full of eyes round about' them and within; 'and they evermore praise God, saying, Holy, Holy, Holy, is the Lord of hosts; from everlasting to everlasting He is God.'

And when those 'living creatures give glory and honour and praise to Him that sitteth on the throne, the living and everlasting God,'

The four and twenty Elders 'bow themselves

And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind.

And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

The four and twenty elders fall down before him that sat

v. 6. *a molten sea*: see 1 Kings vii. 23—44. 2 Chron. iv. *out of the midst, &c.*: Ezek. i. 5.

v. 7. *lion, ox, &c.*: Ezek. i. 10.

v. 8. *six wings*: Isai. vi. 2. *full of eyes*: Ezek. i. 18; x. 12. *Holy, &c.*: Isai. vi. 3. Ps. xc. 1.

v. 9. *give glory, &c.*: Ps. xcvi. 7, 4, 6. *sitteth, &c.*: Ps. ix. 4, 1. *living, &c.*: Jer. x. 10. Isai. xl. 28.

v. 10. *bow themselves*, 2 Chron. xxix. 29. *worship, &c.* Ps. xcv. 1. 6. Matt. iv. 10.

v. 6. *A sea of glass like unto crystal.*] See the note ch. xv. 2.

v. 6. *Four living creatures.*] Not 'beasts' as at ch. xiii. and xvii, where the Greek word is *θήριον*, but 'living creatures,' Græcè *ζῶα*, as in Ezekiel. Eight points of resemblance between these, and the *Cherubim* of Ezekiel and of Isaiah, are given by Woodhouse, who thence con-

cludes them to be the same. 'To Thee Cherubim and Seraphim continually do cry, Holy, Holy, Holy, Lord God of Sabaoth.' *Te Deum*. Allusion has been conjectured to the standards in the Jewish camp: but there seems nothing certain on this point; the whole resting, says Lowman, 'on an uncertain Jewish tradition.' And so Woodhouse.



on the throne, and worship  
him that liveth for ever and  
ever, and cast their crowns  
before the throne, saying,

11 Thou art worthy, O Lord,  
to receive glory and honour  
and power; for thou hast  
created all things, and for  
thy pleasure they are and  
were created.

‘before Him that sat on the throne, to worship  
‘the living and everlasting God;’ and cast their  
crowns before the throne, and *raise their loud  
anthems*, saying,

## THE ANTHEM,

*celebrating*

The Glory of GOD as the CREATOR.

Ver. 11.

GIVE glory to God in the highest,  
And praise Him in the firmament of his power;  
Praise Him for His mighty acts,  
Praise Him for His excellent greatness;  
For the Lord made the Heavens, 5  
And laid the foundations of the earth.  
All things were created by Him and for Him,  
And by Him all things consist:  
Glory and worship are before Him,  
Power and honour are in His sanctuary. 10

Chorus, v. 11.—1, 2, 3, 4 Luke ii. 14. Ps. xcvi. 7; cl. 1, 2. 1 Chron. xvi. 28.

— 5, 6, Ps. xcvi. 5; cii. 25. Neh. ix. 5, 6. Acts iv. 24.

— 7, 8, Ps. viii. 6. Col. i. 16, 17. Heb. iii. 4.

— 9, 10. Ps. xcvi. 6. 1 Chron. xvi. 27.

From the occurrence of the *Τρισάγιος*, or, ‘Thrice-Holy,’ in this Chapter, implying a plurality in the Persons of the Blessed Trinity, to whom the praise is offered, the whole Chapter has been appropriately appointed for the Epistle on Trinity Sunday.

This and the following Chapter are also the first in which we find the Song or Anthem mentioned above. The substance of this Song, like many parts of the Lord’s Prayer, seems taken from a very ancient form, in use among the Jews, and with which they invariably commenced the Service of the Synagogue. It was called the Kad-disch, and, while it was the most ancient of the Synagoga! prayers, it was held so



sacred among them, that it was forbidden to be used in private, and was always prefixed and subjoined to the public services of their church. The following version of it is given by Basnage :

‘O God, let Thy name be magnified and sanctified in the world which Thou hast created according to Thy good pleasure; let Thy kingdom reign; the Redemption flourish, and the Messiah come quickly; let His name be celebrated, &c.’

*Basnage, Antiquities of the Jews, ch. xv.*

The ceremonies accompanying this prayer tend also to illustrate the Scene in the Revelation, particularly ch. v. 13, 14. For while the prayer was repeating, the people were appointed to say often, *Amen*;—and the following responses were added at the end:

1. *People.* Amen: Let His great name be blessed for ever and ever.
2. *Legate.* Bless ye the blessed God.
3. *People.* Blessed be the blessed Lord, for ever and to everlasting.

See *Bernard's Synagogue*, abridged from *Vitringa*, Part I. ch. xii.

Woodhouse observes, that the *Te Deum* seems also founded on the Song in the Revelation, and the same may be said of the Hymn called the *Sanctus*, in the Office for the Holy Communion. We have thus, in this song, the theme which has animated the Church in all ages. The compilers of the Hymns added to our Book of Common Prayer seem to have been fully sensible of this, when they inserted the following version of the Song in these Chapters.

1.

*Thou God, all glory, honour, pow'r,  
Art worthy to receive;  
Since all things by Thy pow'r were made,  
And by Thy bounty live.*

2.

*And worthy is the Lamb, all pow'r,  
Honour, and wealth to gain,  
Glory and strength; who for our sins  
A sacrifice was slain.*

3.

*All worthy thou, who hast redeem'd  
And ransom'd us to God,  
From every nation, every coast,  
By Thy most precious blood.*

4.

*Blessing and honour, glory, pow'r,  
By all in earth and heav'n,  
To Him that sits upon the throne,  
And to the Lamb, be giv'n.*

## CHAPTER V.

### INTRODUCTORY NOTE ON THE SEALED BOOK.

FOR a full account of the form of this book, which was doubtless like a roll of parchment folded up, see *Elliott* on this chapter. Grotius translates, ‘a book written within, and sealed on the back side with seven seals;’ but the common rendering is more probable.

A *Seal* denotes: 1. *Property*: 2. *Exemption*, as when the blood was sprinkled on the door-posts of the Israelites: 3. *Office*: 4. *Secrecy*. In ch. vii. it appears to denote *exemption*, though founded on *property*; here it seems to denote chiefly *property*, though with some notion perhaps of *secrecy* added. The contents of the

book shew this. For they are the contents, in brief, of the whole Revelation, and they concern *the development of Christ's kingdom*. Now we know that that kingdom, with all the subjects of it, are strictly and eminently the property of Christ, being the purchase of His own blood. Hence the Apostle calls it 'the purchased possession;' and of its full and ultimate establishment, he speaks as 'the redemption of the purchased possession.' Eph. i. 14. A figure of this is given us in the ancient forms of settling property, Jer. xxxii. 7, 8, 44.

'Redemption' is not 'of the *bodies*,' and 'of the *spirits*,' of men, only, (1 Cor. vi. 20), but it extends to the place of man's habitation, in other words, to his *estate*; which, till it was redeemed by Christ, was under forfeiture to Satan, and still verifies the Apostolic declaration, '*the creature was made subject to vanity*,' i.e. through the fall; and '*the whole creation groaneth and travaileth in pain together until now*,' Rom. viii. 20, 22. The *spiritual* redemption is carried on within us; the *bodily* redemption is reserved till the resurrection;—and the redemption of the *estate*, or of the lost happiness of Paradise, is reserved also till that time of '*the manifestation of the sons of God*,' Rom. viii. 19:

*Till o'er our ransom'd nature  
The Lamb for sinners slain,*

*Redeemer, King, Creator,  
In bliss returns to reign.*

HEBER.

## PART II. SCENE II.

Scenery as before.

*Delivery of the Sealed Book, in which, under the form of SEVEN SEALS, are revealed the successive stages of Christ's Kingdom. The Lamb opens the Book. The ANTHEM.*

1

And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

AND I saw in the right hand of Him that sat on the throne 'a roll of a book written 'ten within and without, and sealed' up 'with' seven 'seals.'

2

And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

And I saw 'a mighty angel' proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3

And no man in heaven, nor in earth, neither under the

And 'there was none in heaven, or earth,

v. 1. *a roll*, &c.: Ezek. ii. 9, 10. *sealed*, &c.: Jer. xxxii. 8, 10, 11; and see Note.

v. 2. *a mighty angel*: Ps. ciii. 20, margin. *who is worthy*: see Ruth iv. 4. Levit. xxv. 25. Ps. xlix 7, 8. Jer. xxxii. 8, 25.

v. 3. *there was none*: Ruth iv. 4. Isai. lxiii. 5. *in heaven*, &c.: Phil. ii. 10.



‘or under the earth,’ that was able to open the book, neither to look *into* it.

And I wept much, because ‘no man was ‘found’ worthy to open and to read the book, neither to look *into* it.

And one of the elders saith unto me, Weep not; behold, ‘the Mighty One of the tribe of ‘Judah, and of the house of David, having a ‘voice like a Lion,’ hath prevailed to open the book, and to loose the seven seals thereof.

And I ‘looked, and behold!’ ‘in the midst ‘of the throne and of the four living creatures,’ and in the midst of the Elders, ‘a Lamb’ standing, *even as on the day, when* ‘through the Eternal Spirit He offered Himself without spot unto ‘God,’ having seven horns and ‘seven eyes,’ which are the seven Spirits of God, ‘run’ning ‘to and fro through the whole earth.’

And he came and took the book out of the hand of Him that ‘sat upon the throne.’

And when he had taken the book, the four living creatures, and four and twenty Elders, ‘bowed themselves before the Lamb,’ having every one of them ‘harps,’ and golden ‘vials, like

earth, was able to open the book, neither to look thereon.

And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

And he came and took the book out of the right hand of him that sat upon the throne.

And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of

v. 4. *no man found*: Isai. lxiii. 5.

v. 5. *the Mighty One, &c.*: Ps. lxxxix. 19. Heb. vii. 14. *house of David*: Luke i. 69. *Lion*: Gen. xlix. 9, 10. Hos. xi. 10.

v. 6. *throne, &c.*: see at iv. 2, 6. *a Lamb*: Isai. liii. 7. John i. 29, 36. 1 Pet. i. 19. *offered, &c.*: Heb. ix. 14, 25, 26; x. 10; vii. 25. Rom. viii. 34, &c. *seven eyes*: Zech. iii. 9. *run to and fro*: Zech. iv. 10.

v. 8. *bowed*: 2 Chron. xxix. 29. *harps*: 2 Chron. xxix. 25. Ps. lxxi. 22; xcii. 3; cxlix. 3. *vials, or flat bowls, or ‘basons’*: 1 Kings vii. 45. *sweet incense*: Exod. xxx. 34; xxxvii. 29. Lev. xvi. 12; xxvi. 31. *prayers, &c.*: Ps. cxli. 2; lvi. 8. Acts x. 4. Tobit xii. 12.

v. 4. *And I wept much.*] ‘St. John wept much at the sad disappointment: but who now is concerned or grieved that he cannot understand these prophecies?’ Bp. Newton.

v. 8. *Golden vials.*] ‘The vial, or *φιάλη*, of the Old Testament appears to have been a sort of bason, in which were deposited, before the altar, the offerings of meal or of incense. It was distinct from

odours, which are the prayers of saints.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

‘those which bore the sweet incense of the temple,’ *and in which now* ‘the prayers of the saints are brought to remembrance before the Holy One.’

from the censer, on which the offering was presented, and which is called *λιβανωτός*, (see Rev. viii. 3,) *πυρέϊον, θυμιατήριον*, but never *φιάλη*.’ Woodhouse, *Daubuz*.

It would be better to translate ‘golden vials full of incense, which are the prayers of the saints;’ for we thus avoid an equivocation which is to be seen in the common translation, wherein ‘the prayers of the saints’ may be referred to ‘the odours’ only, whereas in the original they refer clearly to ‘the vials full of incense.’ The incense of itself does not so fitly represent ‘the prayers of the saints,’ as when placed upon the vial or patera, and brought up to the altar, there to be offered. Woodhouse.

v. 8. *Holding . . . the prayers of the saints.*] The elders may fitly be represented as ‘holding the prayers of the

saints,’ while yet those prayers are directed to God alone, and not to them as dead saints by others who are living. Nor do they offer the prayers, they only ‘hold’ them, *as incense is held in a vessel*, not offered to it, or by it. And this shews how God keeps in remembrance, as it were treasured up before Him, our prayers, even long after they are uttered. So the Psalmist also considered, when he prayed ‘Put Thou my tears in Thy bottle: are they not in Thy book?’ Ps. lvi. 8. Compare Rev. vi. 10; xi. 18.

‘As incense, under the old covenant, could be offered only by the priests; so, under the new dispensation, our prayers are accepted only through the intercession of the great High Priest and Mediator, for whose mediatorial presentation they seem deposited with the *elders* of the church.’ Woodhouse.



## THE ANTHEM,

*celebrating*

The Glory of GOD as the REDEEMER.

Vv. 9, 10.

And they ‘sung a new Song,’ saying,

“THOU art worthy to take the book,

And to open the seals thereof;

For thou hast loved us and given Thyself for us,

An offering and a sacrifice unto God, for a sweet-smelling savour;

Thou hast redeemed us by Thy precious blood, 5

And hast taken us out of every nation,

To be a people for Thy name;—

And to purify to Thyself

A peculiar people, a chosen generation, a royal priesthood;

And that the kingdom and dominion, 10

And the greatness of the Kingdom under the whole heaven,

Should be given to the saints of the Most High,

Whose Kingdom is an everlasting Kingdom,

And all dominions shall serve and obey Him.”

vv. 9, 10. *a new song*: Ps. xcvi. 1.— 3 Gal. i. 4; ii. 20. Rom. iv. 25; v. 6, 10; viii. 32. Heb. i. 3;  
ii. 9. Tit. ii. 14. 2 Cor. v. 14, 21.

— 4 Eph. v. 2. Rom. iii. 25. Heb. ix. 26; x. 10. 1 Pet. ii. 24.

— 5 1 Pet. i. 19. 2 Pet. ii. 1. Acts xx. 28. Eph. i. 7. Heb. ix. 12.

— 6, 7 Acts x. 35; xv. 14.

— 8, 9 Tit. ii. 14. 1 Pet. ii. 9. Exod. vi. 6, 7. Deut. vii. 6. xxix. 13.

— 10–14. Dan. ix. 27.

v. 9. *And they sung a new song.*] To Him who sees all things from the beginning, it is as easy to describe the Saints as they shall be, as to describe what they now are. Compare the ‘Rider on the

White horse, going forth conquering and to conquer,’ ch. vi. 2; and who carries ‘the crown’ as well as ‘the bow,’ the symbol of ultimate victory, as well as that of present warfare.

11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

And I looked *again*, and *instead of any vision* I ‘heard, *in responsive chorus*, an innumerable multitude of the heavenly host round ‘about the throne and the living creatures’ and the Elders; *even the* ‘thousand thousands,’ *who* ‘minister to Him that sitteth thereon,’ and the ‘ten thousand times ten thousand,’ *who* ‘stand ‘before Him;’

Crying ‘with a loud voice,’ and saying,

*Semi-Chorus.*

Ver. 12.

“ALL power and riches and wisdom and strength,  
And honour and glory and blessing,  
Be unto the Lamb of God,  
Which taketh away the sin of the world.”

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

And ‘every knee’ *did* ‘bow, of things in ‘heaven, and things in earth, and things under ‘the earth;’—*even* ‘all the congregation’ *of heaven* ‘bowed down and worshipped,’ saying,

## FULL CHORUS

OF

## UNIVERSAL ADORATION.

Ver. 13.

“THE blessing, and the honour,  
The glory, and the power everlasting,  
Be unto him that sitteth upon the throne,  
And unto the Lamb for ever.”

v. 11. *heard a multitude*, &c.: Luke ii. 13. *innumerable*: Heb. xii. 22. *round about*, &c.: see at iv. 2. *thousand thousands*, &c.: Dan. vii. 10.

v. 12. *with a loud voice*: Neh. ix. 4. *power and riches*, &c.: 1 Chron. xxix. 11, 12. Matt. vi. 13. Neh. ix. 5, 6. Ps. lxxiii. 34, &c. *wisdom*: Prov. ii. 6. Ps. cv. 4. *Lamb of God*, &c.: John i. 29.

v. 13. *every knee*, &c.: Phil. ii. 10. *all the congregation*, &c.: 1 Chron. xxix. 20.

And ‘the four living creatures said, Amen.  
‘And the four and twenty Elders bowed down  
‘and worshipped’ Him that liveth for ever and  
ever.

And the four beasts said,  
Amen. And the four *and*  
twenty elders fell down and  
worshipped him that liveth  
for ever and ever.

14

*the glory, &c.*: 1 Chron. xvi. 36; Ps. xevi. 7, 8; cxlv. 10, 11. Jude 25.  
Heb. xiii. 21. 1 Tim. vi. 16; and see at ver. 12.

v. 14. *Amen*: 1 Chron. xvi. 36. Heb. xiii. 21. *bowed down, &c.*: 1 Chron.  
xxix. 20.

v. 8—14. *Having everyone of them harps.*] These ‘harps,’ and celestial ‘songs,’ convey a striking idea of the joy and harmony that will reign in heaven, and which

the sublimest strains of song, with all the most artful accompaniments of music, can but feebly represent.

## CHAPTER VI.

### INTRODUCTORY NOTE ON THE SEALS.

**A**N enumeration of all the different interpretations of each particular symbol scarcely enters into our present plan. Otherwise, there would be abundant scope for interesting discussion in this place, as to the meaning of the first four seals. Something, however, may be noticed on their general meaning; on which, if I mistake not, very great light may be thrown by a close comparison of the older Prophets, and by attention to the spirit of the Hebrew poetry. We find, in Zechariah, the same or a very similar image of *divers-coloured horses* coming forth with four chariots; Zech. vi. 1—8, and i. 8; and the explanation of the symbol is there expressly subjoined, ch. vi. 5: ‘These are *the four Spirits* of the heaven, which go forth from standing before the Lord of all the earth.’ We could hardly predicate of the mere ‘*winds*,’ (see Marginal translation) what is thus spoken of the ‘*four Spirits*,’ and, therefore, may at once understand the expression of actual ‘*Spirits*,’ and take it as *the key to this passage in Revelation*. They were such Spirits as the Lord employs on his high behests,—‘the Angels, sent forth’ by him ‘to minister’ either the good or the evil, which He appoints for men. What particular Spirit may be indicated by each of the seals, is a separate question, and may be noticed under each. That some of them, at least, were spirits of evil, (as is said in the Psalms, ‘He sent *evil angels* among them’ Ps. lxxviii. 49) we might again infer from the older Scriptures, where, in Zechariah and many other parts, we find *the horse and his rider* a favorite designation of any power *hostile* to the true religion: see Exod. xiv. 23; xv. 1; Zech. ix. 10; Jer. li. 21; Ezek. xxiii. 6; Hag. ii. 22.

Thus evil times are, on the whole, portended to the Church by these seals; but whether through the agency of enemies from *without*, or of corruptions from *within*, the symbols scarcely help us to decide.



The events prefigured seem to extend more or less over the whole period of the Church's history. At the same time, we are at liberty to admit further, the application of the seals, in a *primary* sense, to such particular events as seem already to have answered to them in the early history of the Church, and which have been variously contended for by different Commentators; just as in the fall of Jerusalem was seen the primary fulfilment of predictions not fully accomplished even to this time.

The whole should be compared with the account given to us by our Lord Himself, Matt. xxiv. 3—9.

As to the general impression produced by this part of the prophecy, the following deserves attention. The writer is speaking of the comparative difficulty of understanding a prophecy in times long prior to its fulfilment; but, he adds,

‘The Trumpets were at least understood to this extent, that they were seen to be a series of judgments on opposers of the Gospel, from early times down to the second Advent. Whatever might be the varieties of error in their precise application, the main practical lesson, and the consequent insight into the main outlines of God's providence, was still secured. *And even the seals, the most disputable part of the visions, yielded three clear and constant lessons of the same kind—the first triumphs and victories of the Gospel; the strife and conflicts through which it had afterwards to pass; and the glorious and blessed assembling of God's people, which was finally to close the dark and mysterious course of Divine Providence. These truths, with several others of the same kind, have been derived from these visions, amidst all the obscurity which rested on them for the first thousand years.*’ *Birks, Elements of Prophecy*, p. 245.

## PART II. SCENE III.

### THE FIRST SIX SEALS.

Scenery as before.

*While the Book unrolls, the following Visions are seen.*

1

And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

AND I saw when the Lamb opened one of the seals; and I heard, as in ‘a voice of thunder,’ one of ‘the four living creatures’ saying, Come and see.

v. 1. *thunder* : John xii. 29. Ps. lxxvii. 18.



And 'I looked, and behold a white horse, 'and a man riding upon him;' and 'he rode 'prosperously, and his arrows were sharp in the 'heart of his enemies;' and he went forth conquering and to conquer.

And when he had opened the second seal, I heard the second 'living creature' saying, Come and see.

'And there came out *a* second horse,' *which was* 'red,' *and* 'flaming as with fire to the battle;' and to 'his rider it was given to take a 'sword,' and 'to make a sore slaughter,' *according to that saying*, 'I came not to send peace on 'earth, but a sword;—nation rising against nation, and kingdom against kingdom.'

And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

And when he had opened the second seal, I heard the second beast say, Come and see.

And there went out another horse *that was* red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

v. 2. *I looked, &c.*: Exod. iii. 2. Ezek. i. 4. *white horse*: Zech. i. 8; vi. 3. comp. Rev. xix. 11. *rode prosperously*: Ps. xlv. 4, 5. and cf. 2 Esd. xvi. 13.  
v. 4. *came out, &c.*: see Zech. vi. 1, 2. *flaming, &c.*: the Greek is *πυρρόος*: see Nah. ii. 3. *horse and rider*: Zech. xii. 4; x. 3, 5. Exod. xv. 2. Ezek. xxxviii. 4. Hag. ii. 22. Jer. li. 21. *take a sword, &c.*: Ezek. xxi. 10. Matt. xxvi. 52. *not to send peace, &c.*: Matt. x. 34; xxiv. 6, 7. Luke xxi. 10.

v. 2. *And behold a white horse.*] This first "Spirit" appears to be an Angel, or Minister of *good*. The *white* colour of the horse may aptly represent the *Truth*. Joh. iii. 20, 21; Eph. v. 13. And, as our Lord Jesus Christ is Himself "the Truth" (Joh. xiv. 6)—as He is frequently termed "the Angel" (Mal. i. 1; Isai. lxiii. 9)—and as (Rev. xix. 11,) He is actually placed, as here, on "a *white* horse," and ch. xiv. 14, on "a *white* cloud;"—we may consider the first Seal as giving us a representation of HIM. It may be noted, that the words, *conquering and to conquer*, have long since passed into a proverb in connexion with the cause of truth, of which it is said, 'Magna est veritas, et prævalebit.' The more particular application of the *white horse and his rider* to

Christ is confirmed by observing, that *white*, in the symbolic language of this book, is the peculiar colour of things belonging to Christ: see Chap. i. 14; vii. 14; xiv. 14; xx. 11.

In the words of Woodhouse, 'We see Religion setting forth in purity, with primitive piety and charity, in which array we are assured it shall prosper both at its first outset, and at the last.' And so, *Vitringa*, *Cuninghame*, *Habershon*, *Bickersteth*, &c.

v. 4. *And there went out another horse that was red.*] By the *red horse and his rider* we may understand "the Spirit" of *war and discord*.

'A *fire-coloured* hue succeeds to *white*. Unchristian animosities and contentions, then becoming general, proceed even to mutual bloodshed and slaughter.' *Woodhouse*.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the

And when he had opened the third seal, I heard the third 'living creature' saying, Come and see. And 'I looked and behold,' a 'black horse,' and to 'his rider' were given just balances, *with a charge to* 'give perfect and just weight.'

And I heard a voice 'from between the 'Cherubims' saying, 'A just ephah and a just measure;' and, 'Set forth wheat, *not* falsifying 'the balances'—*not less than* a measure of wheat for a penny, and three measures of barley for a penny; and, *above all*, Hurt not 'the oil and the 'wine,' *the provision for the sanctuary*.

And when he had opened the fourth seal, I

v. 5. *horse and rider*: see at ver. 4. *just balances*, &c.: Ezek. xlv. 10. Deut. xxv. 15; and cf. Amos viii. 5. Hos. xii. 7.

v. 6. *from between*, &c.: Ezek. x. 2, 7. *a just ephah*, &c.: Ezek. xlv. 10. *set forth wheat*, &c.: Amos viii. 5. *oil and wine*, &c.: Numb. xviii. 12. Deut. xviii. 4. 1 Chron. ix. 29. Ezra vi. 9, &c.

v. 5. *And lo, a black horse.*] In Amos viii. 5, the same word ζυγός is used in the LXX. as in this description of the black horse. As it there means 'scales,' or 'balances,' we may take it here to mean the same. Now, as these would be the appropriate emblem of *Justice*, or, at least, of what assumes the name—we may understand, under this image of the *black horse and his rider*, "the Spirit" of *civil polity*. The 'black,' as the colour of mourning and of darkness, (see Jer. iv. 28, &c.) indicates *the abuse* of this power, by which the people are made to mourn. Tichonius (6th Homily on Rev.) has the following:—'Habebat stateram in manu—libram, i.e. examen æquitatis,—quia, dum fingit se justitiam tenere, per simulationem lædit.' Quoted by *Elliott*. We may thus observe a correspondence between this emblem, and the 'witnesses

prophesying in sackcloth,' which was of the same 'black' hue. See Rev. vi. 12; xi. 3.

v. 6. *A voice in the midst of*, &c.] It seems implied, that, even in peaceable times, there would not be evenhanded justice; but a precept would constantly be required to act justly; and especially to pay due regard to the maintenance of the means of grace, or of true religion, as expressed in "the oil and the wine." For the 'voice' here spoken of, proceeding as it does from Deity itself seated between the Cherubim, is not to be taken as the voice of a crier announcing a fact, but as the voice of Authority prescribing a rule. Mr. Elliott has shown that 'a chœnix of wheat for a denarius,' in the times following St. John, and in the states of the Roman Empire, though an high, was not an exorbitant price.



heard the voice of the fourth 'living creature' saying, Come and see.

voice of the fourth beast say,  
Come and see.

And I looked, and behold a pale 'horse,' and 'his rider's' name was Death;—'wasting and 'destruction were in his paths;—and 'power 'was given unto' them to kill *on one part* of the earth with 'the sword,' *on another part of the earth* with 'famine,' *on another part of the earth* with 'pestilence,' and on the fourth part with 'wild beasts of the field.'

And I looked, and behold  
a pale horse: and his name  
that sat on him was Death,  
and Hell followed with him.  
And power was given unto  
them over the fourth part of  
the earth, to kill with sword,  
and with hunger, and with  
death, and with the beasts  
of the earth.

8

And when he had opened the fifth seal, I saw beneath the *brazen altar of sacrifice* the

And when he had opened  
the fifth seal, I saw under  
the altar the souls of them

9

v. 8. *wasting and destruction*: Isai. lix. 7. Rom. iii. 16. *power*, &c.: John xix. 11. *sword, famine*, &c.: Ezek. xiv. 21; xxxiii. 27. Jer. xv. 2.

v. 9. *as joint-sufferers*, &c.: Phil. ii. 17. Rom. viii. 36. 2 Tim. ii. 12; iv. 6. 2 Cor iv. 10, 11. *confession*, &c.: Rom. x. 7. Matt. x. 32.

v. 8. *And behold a pale horse.*] In the colours of the horses we observe a declension from bad to worse; thus the 'red' is succeeded by the 'black,' and the 'black' by the 'livid blue,' or 'ghastly pale,' of this fourth horse. By the *pale horse and his rider*, then, we may understand "the Spirit" of *famine and disease*: and the description may remind us of that in the *Æneid*:

Vestibulum ante ipsum, primisque in fauci-  
bus Orci

Luctus, et ultrices posuere cubilia Curæ;  
Pallentesque habitant Morbi, tristisque Se-  
nectus,

Et Metus, et malesuada Fames, ac turpis  
Egestas;—

Terribiles visu formæ.

*Æn.* vi. 273—277.

'There is a sublime climax, or scale of terrific images here. It begins with *pure white*; then changes to the *fiery*; then to *black*, or mournful; and when we imagine that nothing more dreadful in colour can appear, then comes another gradation much more terrific, even this

"deadly pale." And the imagery is Scriptural, as well as sublime. Striking resemblance may be found to it in the following very poetical passage: "Her Nazarites were *purer than snow*, they were *whiter than milk*, their polishing was of sapphire.... Their visage is *blacker* than a coal, *darker than blackness*: they are not known in the streets; their *skin cleaveth to their bones*, it is *withered*." Lam. iv. 7, 8. Such a gradation was there also from heavenly pure to foul and horrible in the Christian Church. *Woodhouse*.

v. 8. *Power was given*, &c.] I have given the ingenious version of Mr. Elliott, by which all difficulty as to a supposed fourfold division of the earth is avoided: and there is abundant Authority for it in other Scriptures, as will appear from the parallel passages given above.

v. 9. *Under the altar.*] It would seem that *θυσιαστήριον*, standing alone, is usually, if not always, employed for 'the brazen altar of Sacrifice.' *Elliott*.



that were slain for the word of God, and for the testimony which they held:

souls of them, which, 'as joint-sufferers with 'Christ,' had been 'offered upon the sacrifice and 'service of the faith and of the confession which 'they made to His Name.'

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

And they cried with a loud voice saying, 'How long, O Thou Disposer of all things, holy 'and righteous, wilt thou bear thus with thine 'adversaries? and avenge not thine own elect, 'which cry day and night to Thee?'

11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.

And 'holy linen garments' were given to each of them, and it was said unto them, 'Ye 'have need of patience yet a little while, that ye 'without your brethren should not be made perfect,' *who have 'yet' to 'resist unto blood for 'my Name's sake.'*

12 And I beheld when he had opened the sixth seal, and,

And when he had opened the sixth seal,

v. 10. *How long, &c.*: Zech. i. 12. Ps. xiii. 1, 2; lxxix. 5. *Disposer of all things*: Græcè δεσπότα: Jer. i. 6. LXX. Jude 4. 2 Pet. ii. 1. *bear with adversaries, &c.*: Ps. xlv. 22, 23; lxxiv. 10; lxxix. 2, 9, 11. Deut. xxxii. 43. Luke xviii. 7, 8, and see 2 Esd. xv. 8.

v. 11. *holy linen garments*: Lev. xvi. 4; vi. 10. *need of patience, &c.*: Heb. x. 36, 37; xi. 40; xii. 4. Ps. xlv. 22.

v. 12. *the earth did quake, &c.*: Isai. xiii. 10. Joel ii. 10, 31. Ezek. xxxii. 7.

v. 9. *Souls under the altar.*] On 'the state of the departed,' see Appendix D.

v. 10. *Avenge our blood.*] It should be observed, that such a cry, like many apparent imprecations in the Psalms, is by no means to be understood as breathing that vindictive spirit which is plainly contrary to the Gospel,—but it is merely an expression of faith in the promises of God to the righteous, and His threatenings to the wicked.

'Cum Scriptura præcipiat malum pro malo non reddere, et Dominus dicat in Evangelio, *Diligite inimicos vestros, et benefacite iis qui oderunt vos*; quid est quòd sancti in cœlestibus constituti ultionem de inimicis suis expetant? Sed sci-

mus sanctos Dei diem ultimum desiderare, in quo et corpora et mercedem plenam laborum suorum à Domino percipient. Nam hunc diem Dominus desiderandum esse discipulis suis manifestavit, cùm signa diei judicii prædiceret, dicens '*cum autem videritis hæc fieri, respicite et levate capita vestra, quoniam appropinquavit redemptio vestra.*' Et in oratione Dominicâ assidue petimus, ut *adveniat regnum tuum.* Verum quia sanctorum resurrectio atque glorificatio in die judicii fiet, et dies judicii damnatio erit improborum, sancti ultionem de inimicis suis postulant QUANDO PETUNT UT DIES DOMINI VENIAT.' *Berengaudi Expositio.*

v. 12. *When he had opened the sixth*

‘I looked, and behold! the earth did quake, and  
‘the heavens tremble; the sun was turned into  
‘darkness, and the moon into blood.’

‘And all the host of heaven was dissolved,  
‘and the heavens rolled together as a scroll, and  
‘all their host did fall, as the leaf falleth off from  
‘the vine, and as a falling fig from the fig-tree: and  
‘I beheld the mountains, and they trembled; and  
‘the hills were carried into the midst of the sea.’

And ‘the kings of the earth, and the nobles,  
‘and the rich men, the chief captains, and the  
‘men of power,’ and every ‘bond’man and every  
‘free’man, *I beheld*, ‘going into the holes of the  
‘rocks and into the caves of the earth.’

And ‘they said to the mountains, Cover us,  
‘and to the hills, Fall on us, and hide us from  
‘the presence of Him that sitteth on the throne,  
‘and from the wrath of His Anointed:’

For ‘the great and terrible day of the Lord  
‘is come, and who may abide it?’

lo, there was a great earth-quake; and the sun became black as sackcloth of hair, and the moon became as blood;

And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

And the heaven departed as a scrawl when it is rolled together; and every mountain and island were moved out of their places.

And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

For the great day of his wrath is come; and who shall be able to stand?

13

14

15

16

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vv. 13, 14. *all the host* . . . . *fig-tree*: Isai. xxxiv. 4. *the mountains, &c.*: Jer. iv. 24. Ps. xlv. 2.

v. 15. *kings of the earth, &c.*: Jer. xxv. 20—26. Ezek. xxxix. 18. *nobles and captains*: Mark vi. 21. Joel iii. 9. Isai. ii. 9. *rich men*: James v. 1. Luke vi. 24. Mark x. 23, 24. *bond and free*: 1 Cor. xii. 13. Gal. iii. 28. Eph. vi. 8. *into the holes, &c.*: Isai. ii. 19.

v. 16. *said to the mountains, &c.*: Hos. x. 7. *hide from the presence, &c.*: Gen. iii. 8. Isai. vi. 1. *wrath of his Anointed*: Ps. ii. 12, 2.

v. 17. *day of the Lord, &c.*: Joel ii. 11. Isai. xiii. 9. *who may abide it?* Mal. iii. 2.

*seal.*] As the different opinions on this seal are given in the Appendix, we need only repeat the general observation, that even understanding it in its complete and *final* sense, of the general Judgment, there is nothing to hinder our admitting its application in a *primary* sense to the times of Constantine. Its application to the fall of Jerusalem was a very ancient one; and so *Berengaudus*:—and what is

this but the same principle, only otherwise applied? It is indeed on this very passage that Woodhouse, though not inclined to apply the seal to Constantine, insists at large on the ‘*double sense*’ of prophecy, and shews it to rest on ‘*indubitable authority*.’

v. 12. *The sun became black, &c.*] For explanation of this imagery, see further the note ch. viii. 12.



# THE REVELATION.

## CHAPTER VII.

### INTRODUCTORY NOTE.

**T**HE first Six Seals are now past, each fraught with important results to the Church:—and seeming, now to threaten imminent destruction, now to promise increasing prosperity. In this vicissitude of good and evil, the time would seem well chosen for giving some more positive declaration to which side the victory should ultimately incline. And accordingly it seems the special object of the present Vision, to carry us forward to the regions of eternal rest and peace, where the *palm-bearing multitudes*, with their celestial songs, convey to the mind some idea of the ultimate glory and triumph of the Church.

There is a remarkable similarity between Chap. vii. and xiv.—the one, a scene preceding the opening of the seventh seal, the other, preceding the sounding of the seventh trumpet. In both is represented, of course by anticipation, the company of the faithful who have passed unhurt through the trials portrayed under the seal, and the trumpet, respectively.

This Chapter is appointed by the Church for the Epistle on *All Saints' Day*.

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### SCENE THE THIRD (CONTINUED).

Scenery as before.

*The Sealing and Palm-bearing Visions. The ANTHEM, and a Description of the Happiness of the Blessed.*

1 And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascending from the east,

**A**ND after these things I saw four angels standing at the four corners of the earth, holding back ‘the four winds of the heaven *which* strove’ upon the earth and ‘upon the sea,’ and upon the trees of the earth.

And I saw another angel ascending from

v. 1. *four winds*: Dan. vii. 2. Jer. xlix. 36. Zech. ii. 6. Matt. xxiv. 31. *strove upon the sea*: Dan. vii. 2.

v. 2. *east*: ἀνατολή. Luke i. 78. *go and set a mark, &c.*: Ezek. ix. 4. *it was given*: John xix. 11.

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v. 1. *Holding back the four winds.*] Implying a suspension of the judgments,

which were soon to fall on the world, and which follow in ch. viii. 5—13.



‘the sunrising,’ and ‘the Lord said unto him, Go and set a mark upon the foreheads of the men that sigh and that cry for all the abominations of Israel:’ and he cried with a loud voice to the four angels, to whom ‘it was given’ to hurt the earth and the sea,

Saying, Hurt not the earth, neither the sea, nor the trees, till we have ‘marked the servants of our God in their foreheads.’

And I heard the number of them which were sealed; *and there were* sealed an hundred and forty and four thousand of ‘all the tribes of the children of Israel.’

Of the tribe of Judah *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

And I heard the number of them which were sealed: *and there were* sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

Of the tribe of Judah *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

3

4

5

v. 3. *marked, &c.* vid. ver. 2. *servants of God.*

v. 4. *all the tribes, &c.:* Numb. i. &c.

v. 3. *The servants of our God.*] Not, therefore, the literal Israelites only, as it might appear from the first view of the verses following, but *all* God’s faithful people. Some suppose vv. 4—8 to mean the faithful among the *Jews*;—v. 9, the faithful in all other nations.

v. 3. *Till we have sealed.*] The use of the plural seems to intimate that the Speaker in this instance is one of the Persons in the blessed Trinity. Comp. Gen. i. 26; iii. 22; xi. 9. Is. vi. 8. *Elliott.*

v. 4. *Forty and four thousand.*] As the same number is mentioned in every tribe, this may reasonably be considered a mere general expression for a large number.

vv. 4—8. Another peculiarity in this enumeration is ‘that the tribe of Dan is omitted, and that that of Levi, which, being dispersed among the other tribes

for the purposes of ministration, had no allotment in Canaan, is taken into its place. The reason of the latter may be, that, now being to enter the *heavenly Canaan*, where there is *no* temple, and where *all* are priests to God (Rev. xxi. 22; v. 10), there is no longer need of a peculiar priesthood; and therefore this tribe seems properly to resume its station among the brethren. For the omission of Dan, the reason commonly given is, that this tribe, by its early apostacy, became the common receptacle of idols, and the corrupter of the rest (Judg. xviii. 1 Kings xii. 30). The same cause is assigned for the omission of the name of Ephraim; the name of Joseph, the Father, being here added instead.’ Hos. iv. 17, &c. With the whole enumeration compare Numb. xii. Deut. xxxiii. Ezek. xlvi. *Woodhouse.*

6 Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nephtalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.

7 Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.

8 Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nephtalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.

Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.

Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

After this 'I looked, and behold' the *predicted* 'gathering of all people and nations and 'languages, in number as the sand of the sea, 'which cannot be numbered for multitude:' and *they* 'offered their sacrifice of praise before the 'throne and before the Lamb, arrayed in white 'linen, and *having* branches of palm trees' in their hands;

And 'they shout with a loud voice,' saying,

v. 9. *I looked*, &c. Ezek. i. 4. *gathering of all people*, &c.: Gen. xlix. 10; xxxii. 12. Isai. lxvi. 18. Dan. iii. 7. Hos. i. 10. *offered*, &c.: Heb. xiii. 15. *arrayed*, &c.: 2 Chron. v. 12. *palm branches*: Lev. xxiii. 40. Neh. viii. 15. 2 Macc. x. 7. Matt. xxi. 8.

THE ANTHEM,  
A SONG OF THE REDEEMED,

*ascribing*

SALVATION unto GOD, and unto The LAMB.

Ver. 10.

THOU hast saved us now, O Lord, and we will praise Thee :

Thou hast heard us, and art become our Salvation.

Salvation belongeth unto the LORD ;

To the LORD only, and to His Anointed.

He was brought as a LAMB to the slaughter: 5

He humbled himself, and became obedient unto death;—

Wherefore God also hath highly exalted Him,

He hath crowned Him with glory and honour.

And all the Angels stood ‘round about the  
‘throne and about the elders and the four living  
‘creatures,’ and they ‘fell on’ their faces, and  
‘worshipped God, saying Amen,’

And all the angels stood  
round about the throne, and  
*about* the elders and the four  
beasts, and fell before the  
throne on their faces, and  
worshipped God,

11

v. 10. *shout with a loud voice* : Ezra iii. 11. 2 Chron. xv. 14, &c.

— 1, 2 Ps. cxviii. 25. 21. Matt. xxi. 9. 1 Chron. xix. 13. Obs. The cry,  
‘Hosannah,’ uttered by the admiring multitude, and equivalent  
to ‘God save him,’ may be here conceived to be changed into a  
note of praise for ‘salvation’ already past.

— 3 Ps. iii. 8 ; lxviii. 20 ; xlv. 3—8 ; cxv ; cxviii. Jer. iii. 23.

— 4 Ps. lxii. 6 ; ii. 2.

— 5 Isai. liii. 7. John i. 29, 36. 1 Pet. i. 19.

— 6 Phil. ii. 8. Heb. ii. 9.

— 7, 8, Phil. ii. 9. Heb. i. 3 ; ii. 9 ; viii. 1. Ephes. i. 21.

v. 11. *round about the throne, &c.* : see at Chap. iv. *fell on their faces, &c.* :  
Josh. v. 14.



12      Saying, Amen: Blessing,  
and glory, and wisdom, and  
thanksgiving, and honour,  
and power, and might, *be*  
unto our God for ever and  
ever. Amen.

## CHORUS

OR

## DOXOLOGY.

Ver. 12.

THE Blessing, the Glory, the Wisdom,  
The Thanksgiving, the Honour,  
The Power, the Might,  
Be ascribed unto our GOD for ever and ever. Amen.

13      And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

And one of the elders ‘answered and spake unto me, saying, What are these that are arrayed in the white linen robes? and whence came they?’

14      And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

‘And I said’ unto him, ‘My Lord,’ thou knowest. And he said to me, These are those ‘many,’ *who, in that* ‘time of trouble and great tribulation, such as never was from the beginning of the world, were purified and made ‘white and tried; and they washed’ their robes,

v. 12. *saying, Amen*: 1 Chron. xvi. 36. Neh. v. 13. 1 Cor. xiv. 16.

— *The Doxology*: 1 Chron. xvi. 8, 34. xxix. 13, &c. Matt. vi. 13. Ps. cvi. 1; cxviii. 1, &c. And see at v. 12: where ‘riches’ are ascribed to God, as here ‘thanksgiving:’ the rest is the same, except in the order of the words. Observe the Heptade of attributes in both.

— *For ever and ever*: 1 Chron. xvi. 36. Heb. xiii. 21.

v. 13. *answered, &c.*: Zech. iv. 4.

v. 14. *And I said, &c.*: Zech. iv. 5. *many shall be purified, &c.*: Dan. xii. 10; xi. 35. *time of great tribulation, &c.*: Dan. xii. 1. Matt. xxiv. 21. Mark xiii. 19. In Matthew the words are the same: Θλίψις μεγάλη. *washed, &c.*: Isai. i. 16. Zech. xiii. 1.

v. 12. *Blessing and glory... be unto our God*. The same Doxology, with its solemn Heptade of praises, and by the same voices of Saints and Angels, is ascribed in Chap. v. 12, to ‘the Lamb,’ as is here presented to the Eternal Father Himself.

Had it been the intention of the inspired Apostle to represent the perfect equality, as touching their divinity, of Father and Son, he could scarcely have done it in a more emphatic manner.

‘and made them clean in the fountain opened  
‘for sin and uncleanness.’

‘And so an entrance is ministered to them  
‘abundantly, to become Kings and Priests, by  
‘day and by night standing in the temple of the  
‘Lord, and offering him the sacrifice of praise  
‘continually; and He that sitteth on the throne  
‘shall dwell among them.’

‘They shall not hunger nor thirst; neither  
‘shall the heat nor sun smite them;’

‘For He that hath mercy on them shall lead  
‘them; even by the springs of water shall He  
‘guide them; and the Lord God shall wipe away  
‘all tears from their faces.’

Therefore are they before  
the throne of God, and serve  
him day and night in his  
temple: and he that sitteth  
on the throne shall dwell  
among them.

15

They shall hunger no more,  
neither thirst any more; nei-  
ther shall the sun light on  
them, nor any heat.

16

For the Lamb which is in  
the midst of the throne shall  
feed them, and shall lead  
them unto living fountains  
of waters: and God shall  
wipe away all tears from  
their eyes.

17

v. 15. *an entrance, &c.*: 2 Pet. i. 11. *Kings and Priests*: 1 Pet. ii. 9. *by day and night, &c.*: Ps. cxxxiv. 1; cxxxv. 2. *offering, &c.*: Heb. xiii. 15. *dwell among them*: Ps. lxviii. 18. Ezek. xxxvii. 27, &c. Zeph. iii. 17. Zech. ii. 10. Isai. lvii. 15.

vv. 16, 17. *They shall not hunger ... guide them*: Isai. xlix. 10. *wipe away, &c.*: Isai. xxv. 8.

## CHAPTER VIII.

### INTRODUCTORY NOTE ON THE SEVENTH SEAL.

THE first thing to be noticed on this Chapter, is the range, or extent, of the Seventh Seal. It can scarcely be doubted that it reaches from here, we may say, to the end of the book; or, at least, that it includes both the Seven Trumpets and the Seven Vials. For either we must suppose it fulfilled in the *half-hour's silence* spoken of in ver. 1 of this Chapter, or else carried on through all that follows, since no indication of any discontinuance is afterwards given. The first of these suppositions is little likely in itself; and, I think, is quite overthrown by a comparison of the manner in which the other seals are introduced: see vi. 2, 3, 4, &c.

Viewing it then, under the only remaining hypothesis, as in its full extent ranging over the whole of the book, we perceive the great importance of this Seventh Seal, and we learn to connect the *seven-sealed book* in Chap. v. with the whole contents of the Revelation. And so *Mede, Newton, Cuninghame, &c.*

### ON THE TRUMPETS.

‘COMMENTATORS are very generally, and very reasonably, agreed, that at least the first three Trumpets relate to the subversion of the Roman Imperial dignity in the Western, or Latin Empire.’ *Faber*, B. iv. Chap. v.

Were it needful to confirm by argument so general a consent, we might draw attention to the peculiar nature of the imagery, particularly in ver. 7—12 of this Chapter. *Earth, sea, rivers, fountains, trees, winds, the sun, the moon, the stars*—every element and every part of nature seem returning to their original chaos. What imagery could have been chosen more apt than this to depict the utter havoc and confusion, nay, the very dissolution of the Roman Empire, under the several incursions of the Gothic tribes?

Historians have noticed particularly the four successive descents upon Italy of the following tribes: the *Goths*, under *Rhadagaisus* and *Alaric*; the *Huns*, under *Attila*; the *Vandals*, under *Genesic*; and the *Heruli*, under *Odoacer*. We need not add the Lombards, because they came *after* the final extinction of the Emperors under the last of those just mentioned. In exact correspondence with the history, we have the first Four Trumpets denouncing the four several stages of destruction. And when we consider that this whole period was pronounced by Robertson, ‘the most calamitous of any hitherto known in the history of the Roman people;’—when we know how the whole world, and the whole Christian Church, was concerned in the results of that calamity—we cannot consider it beneath the dignity of an Inspired Prophecy to have taken notice of such a catastrophe.

From Rev. ix. 20, 21, we may further conclude, that the judgments now threatened were occasioned by the heathenish and idolatrous practices of the lands against which those judgments were directed. ‘*And the rest of the men, which were not killed by the plague, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.*’

We may also observe, in the trumpets generally, some resemblance to the *Ten plagues of Egypt*; and such indeed is the very word used for the visitations here denounced. Rev. ix. 20.

And lastly, the Trumpets, like the Seals, may have a remote typical reference to later periods, and more especially to that awful time, when ‘the *Trumpet* shall sound, and the dead shall be raised incorruptible, and we shall be changed.’ 1 Cor. xv. 52. Matt. xxiv. 31. 1 Thess. iv. 16.

On this part of the prophecy the reader would do well to compare the accounts in *Keith* and *Elliott*. In *Gibbon’s Decline and Fall* he may also see a full history of the period supposed to be embraced. Chaps. xxx—xxxvii. and xliii.



## PART II. SCENE IV.

Scenery as before.

*Opening of the Seventh Seal. A silence precedes, and is followed by the first Four Trumpets. The last Three, or the Woe, Trumpets, are announced.*

AND when he had opened the seventh seal, *it seemed as though* ‘all the’ heaven ‘kept silence before Him,’ *as* ‘at the time ‘of incense:’ for ‘the day of the Lord was at hand, and the Lord had prepared a sacrifice.’

And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

1

And *like the* ‘trumpeters’ *that* ‘sounded in ‘the temple until the burnt-offering was finished,’ I saw ‘the seven angels which go in and out ‘before the Holy One,’ and to them were given ‘seven trumpets.’

And I saw the seven angels which stood before God; and to them were given seven trumpets.

2

And ‘One like the Angel-Jehovah’ came

And another angel came and stood at the altar, having

3

v. 1. *kept silence:* Hab. ii. 20. Zech. ii. 13. Ps. lxxvi. 8, 9. *time of incense:* Luke i. 10. *day of the Lord, &c.:* Zeph. i. 7, 14—16.

v. 2. *trumpeters, &c.:* 2 Chron. xxix. 28. *seven angels, &c.:* Tobit xii. 15. *seven trumpets:* Josh. vi. 6. and see Zeph. i. 16. Joel ii. 1.

v. 3. *like the Angel-Jehovah:* Dan. iii. 25. Mal. iii. 1. Isai. lxiii. 9. *the altar,*

v. 1. *There was silence in heaven.]* Most interpreters agree, this *silence in heaven for half an hour* is an allusion to the manner of the Temple-worship, that, while the Priest offered incense in the Holy Place, the whole people prayed without in silence, or privately to themselves. Lowman. Newton.

v. 2. *Seven trumpets.]* Trumpets were in use among the Israelites for several purposes: first, for assembling the people, or their leaders; or, secondly, to express joy and exultation on solemn festivals; or, lastly, to give signal when the camp was to move, or the host to go forth to battle;

on which occasion the trumpets were to “sound an alarm,” after a manner not used on other occasions. Deut. x. Of this latter kind we may account the *seven trumpets* of the angels. Woodhouse, on viii. 6.

He might have added the *daily* use of Trumpets, by which, as by ringing of the Church-bell, the people were called to the Temple, when it was the time of morning sacrifice. They also played occasionally during the service. On the eve of great feast-days they sounded twice more. And to all this there seems a special allusion in this passage of Revelation. Lightfoot, on the Temple Service, Chap. vii. § 2.

a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.

4

And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

5

And the angel took the censer, and filled it with fire of the altar, and cast *it* into

and 'stood at the altar,' having *like* 'the High Priest a golden censer;' and *the attendant angels* gave him much incense, that he should put it to 'the prayers of the saints' upon 'the golden altar which was before' the throne.

And 'the sweet savour,' *which was put to* 'the prayers of the saints went up with acceptance before God,' out of the hand of 'the great High Priest.'

And He took the censer, 'and put fire there-  
'on from off the altar, and scattered it over' the

&c.: Exod. xxx. 1—3; xl. 5. 2 Chron. iv. 19. *stood at*, &c.: Luke i. 11. Amos ix. 1. *golden censer*: Heb. ix. 4. Lev. xvi. 12. Numb. xvi. 46, 47. *prayers of the saints*: Tobit xii. 15. Ps. lxxix. 2, 11, 12.  
v. 4. *the sweet savour*: Gen. viii. 21. Lev. xxvi. 31. *went up*, &c.: Acts x. 4. Ps. cxli. 2. *great High Priest*: Heb. iv. 14.  
v. 5. *put fire*, &c.: Numb. xvi. 46. Lev. xvi. 12. Ezek. x. 2. *cast upon it*, &c.: Ps. lxxviii. 49. *thunders*, &c.: Exod. xix. 16. John xii. 28, 29. Ps. xviii. 7, 13, 14. 2 Esd. xvi. 9, 10.

v. 3. *having a golden censer.*] 'The custom was, on other days, for one of the Priests to take fire from the great altar, in a silver censer; but on the great day of Atonement, for the *High Priest* to take fire in a *golden censer*; and when he was come down from the great altar, he took incense from one of the Priests who brought it to him, and went with it to the golden altar, and while he offered the incense, the people prayed without.' *Sir Isaac Newton. Lightfoot.*

v. 4. *The prayers of the saints.*] The special subject of these prayers may be inferred from a former mention of them. (Chap. vi. 10.) We have there "the cry of the souls under the altar;" and they say, *How long, O Lord, dost thou not judge and avenge our blood on them that dwell on the earth?* In other words, their prayer is for the hastening of Christ's kingdom, and for their own perfect consummation and

bliss, together with their brethren, in that eternal kingdom. But as this wish involves the punishment of the ungodly, it is expressed as a cry for judgment and for vengeance upon them (Comp. v. 8; and see the Note, vi. 10). Turning now to the passage before us, we have an important light both on the significance of the fire, and the incense cast upon the earth, and on the general meaning of the Trumpets following. By the one we may understand, *this prayer for judgment, and the general answer returned to it*; by the other, the *particular judgments*, which God, in answer to the prayer, had prepared for the impenitent. '*Implevit angelus thuribulum*, &c.: nempe ut hoc ritu indicaret quorsum spectarent preces istæ quas ad Deum commeantes grato odore perfuderat; scilicet, ad vindictam in Terribiles impetrandam, qui sanctos læserant, immo sanguinem eorum effuderant.' *Mede.*



earth; and as 'he cast upon *it* the fierceness of 'His anger, wrath, and indignation and trouble, 'there were voices and thunders and lightnings, 'and the earth shook and trembled.'

the earth: and there were voices, and thunders, and lightnings, and an earthquake.

And 'the seven Angels' which had the 'seven trumpets' prepared themselves to sound.

And the seven angels which had the seven trumpets prepared themselves to sound.

6

### *The First Four Trumpets.*

THE first Angel sounded, 'and there was 'hail and fire mingled' with blood; and they were 'cast upon' the land; for 'as a tempest 'of hail and a destroying storm,' *He shall send His 'mighty one from the North, to cover the*

The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

7

v. 6. *seven angels, &c.*: see ver. 2.

v. 7. *hail and fire*: Exod. ix. 24. *tempest of hail, &c.*: Isai. xxviii. 2. Ezek. xxxviii. 9, 22; xx. 47. *from the North*: Isai. xli. 25. *third part*: Ezek. v. 12. Zech. xiii. 8, 9. *trees, &c.*: 2 Kings xix. 23. Isai. xxxvii. 24; ii. 12, 13. *green thing*: Exod. x. 15.

v. 6. *And the seven angels prepared themselves to sound.*] The incense being kindled, the trumpets now appear to summon to an extraordinary sacrifice. *Mede and Bp. Newton* have observed from Philo, 'That the incense used to be offered *before* the morning, and after the evening sacrifice;—and while the sacrifices were made, the voices, and instruments, and trumpets sounded.' But besides this, it is obvious, that on particular festivals, when *additional* sacrifices were to be offered, these would follow altogether the incense service. How admirably, then, is the imagery here suited to the subject! For the whole scene is but a prelude to a course of Divine judgments, destined to end in that signal overthrow of the enemies of the Gospel, which in this very book, as in the older Prophets, is emphatically spoken of

as the *Great Sacrifice in the day of the Lord.*' See Rev. xix. 17, 18; and compare Ezek. xxxix. 17, 18, and Zeph. i. 7.

v. 7. *The third part of the earth.*] 'The earth, throughout the Apocalypse, typifies the territorial platform of the Roman Empire.' *Faber.*

'The third part' may be either a general expression for 'a considerable part,' as in the passages quoted above; and see Rev. xvi. 19; or, as Mr. Faber with more probability thinks, it may allude to the division made of the Roman Empire, at the death of Theodosius, into East and West, the Southern provinces being gradually merged in the other two:—in which case, 'the third part' will signify the *Western* Roman Empire. See *Faber's Sacred Calendar*, B. iv. Chap. v.

v. 7. *The first angel sounded.*] Referred generally



‘land,’—‘him, and his bands, and many people  
‘with him; and the third part of the choice  
‘trees thereof was burnt up, and there remained  
‘not any green thing.’

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

And the second Angel sounded, and I saw as it were ‘a destroying mountain’ burning with fire, and descending upon ‘the sea;’ and ‘the  
‘third part of the sea became blood;’

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

And ‘the third part of’ the creatures which were in the sea, and had life, died; and ‘the  
‘third part of the ships’ were destroyed.

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

And the third Angel sounded, and like ‘a  
‘smoking firebrand’ there fell ‘an horrible star’ from heaven; and it fell upon ‘the third part  
‘of the springs and fountains of waters.’

v. 8. *destroying mountain*: Jer. li. 25. *the sea*: Zech. ix. 4; x. 11. Ezek. xxxviii. 20. *became blood*: Exod. vii. 19. *third part*: see at ver. 7.

v. 9. *the ships*: Isai. ii. 16. Ps. cvii. 23.

v. 10. *a smoking firebrand*: Isai. vii. 4. *an horrible star*: 2 Esd. xv. 40, 44. Comp. Judg. v. 20. *springs and fountains*: Hos. xiii. 15. Exod. vii. 20, 21. Jer. li. 36. Ps. civ. 10. Comp. Gen. vii. 11, and Rev. vii. 17. *waters*: Numb. xxiv. 7, &c.

generally to the incursions of Alaric, and Rhadagaisus, who, at the head of the Gothic tribes, ransacked Italy and took Rome. A.D. 396—410. *Mede, Daubuz, Newton, Faber, Cuninghame, Elliott, Keith, &c.*

v. 8. *And the second angel sounded.*] Under this trumpet is noted the further progress of the Gothic arms, and their gradual conquest of all the Roman *provinces*, here represented by *the sea*. A.D. 410—429. *Mede, Daubuz.*

By some this trumpet is referred, more especially, to the destruction of the *naval* power of the Romans by the Vandal King *Genseric*. A.D. 455—468. *Faber, Elliott, Keith.*

But this seems to fall too late, unless

we begin to reckon from A.D. 429, when *Genseric first put to sea* from Spain.

v. 10. *And the third angel sounded.* This third trumpet seems, with good reason, referred to *Attila*, king of the Huns, A.D. 442—453. Like *a falling star*, his descent on Italy was sudden and unexpected. The *bitterness of the waters* would, on this interpretation, be verified by those tributary nations of the Rhenish and Alpine provinces, to whom the Romans had once looked for the recruiting of their armies, but who now turned their arms against them, and spread everywhere dismay and death: see 1 Sam. xv. 32. Ruth i. 20. *Daubuz, Keith, Elliott, Newton.*

And the name of the star is ‘Wormwood;’ and ‘the third part of the waters’ became ‘worm-wood,’ and many men died of the waters, as those who ‘drink the water of gall.’

And the name of the star is called Wormwood; and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

11

And the fourth Angel sounded, and ‘the heaven was covered’ in ‘the third part’ of it, ‘and the stars thereof made dark; the sun was covered with a cloud, and the moon did not give her light; the third part of the bright lights of heaven were made dark, and darkness was set upon the land.’

And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

12

And I looked, and heard an Angel flying through the midst of heaven, saying with a loud voice, ‘Woe! Woe! Woe!’ ‘to the inhabitants of

And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe,

13

v. 11. *wormwood*: Deut. xxix. 18. Isai. v. 20. Jer. 9. 15. Amos v. 7. Acts viii. 23. *waters of gall*: Exod. xv. 23. Numb. v. 18, &c.

v. 12. *the heaven was covered*, &c.: Ezek. xxxii. 7, 8. Isai. xiii. 10. Exod. x. 21, 22.

v. 13. *Woe, woe*: Ezek. xvi. 23. 2 Esd. xv. 14. *inhabitants*, &c.: Jer. i. 14. Joel ii. 1. Zech. xi. 6. *hearts fail with fear*: Luke xxi. 26.

v. 12. *And the fourth angel sounded.*] Referred by *Mede* to the last blow which was struck at the Seat of Empire, Rome herself, when she was finally reduced, A.D. 542, under the Exarchate, to a mere dependent city. More generally referred to Odoacer taking Rome and deposing Momyllus Augustulus, A.D. 476. *Mede* says, “Frequentissima est hæc mente *Solis, Lunæ, et Stellarum* imago apud prophetas. Ut Isai. xiii. 10; lx. 20; ubi pro, ‘Non occidet ultra Sol tuus, et Luna tua non minuetur;’ Targum habet, ‘Non cessabit amplius regnum tuum’ (Jerusalem alloquitur) ‘et gloria tua non auferetur.’ Etiam Jer. xv. 9. ubi de Jerusalem, ‘Occidet Sol ejus, cum adhuc esset dies;’ Targum vertit ‘migravit gloria eorum in vitæ eorum.’” See Ezek. xxxii. 7. *Mede*.

v. 13. *an angel flying.*] Some MSS.

have ‘an eagle flying,’ ἀετοῦ pro ἀγγέλου; but the meaning would be the same, the eagle’s flight only representing the swiftness of the angel’s; for it is scarcely natural that an ‘eagle’ should be made to speak.

v. 13. *Woe, woe, woe.*] Mr. Elliott has an interesting chapter, to show the panic which existed throughout the Church after the havoc of the Gothic invasions. As an instance, he quotes from Dupin the following account of Gregory the Great at this period:—“Believing that the Roman Empire was within a finger’s breadth of its ruin, and participating in the idea that it was only to end with the world’s end, he thought that *the last judgment* was at hand, and in many of his letters expressed this conviction.” *Elliott*, Part II. Chap. iii.



to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

‘the world!’ *Let their* ‘hearts fail them with ‘fear, and with looking for those things that are coming upon the earth.’

## CHAPTER IX.

## INTRODUCTORY NOTE.

‘OUR best commentators are agreed, with very general unanimity, in the leading proposition, that the Woe of the Locusts relates to the rise of Mahometanism, and to the flourishing period of the Saracenic Caliphate.’ *Faber*, B. iv. Ch. iii.

*Woodhouse*, however, and some others, though allowing the second Woe to apply to the Turks, prefer in this first Woe, to adhere to the older opinion, which referred it to the swarms of *Heretics* that should infest the Church.

The two views are perfectly compatible, if we apply the First Woe to the *Mahommedans*, under the special aspect of *Heretics*.

As to the Second Woe, there is almost unanimous consent among Protestant interpreters, in applying it to the Turks; and so *Michaelis*, *Woodhouse*, &c. It should be observed that the father of this interpretation, so to speak, was the illustrious *Joseph Mede*. In the application of minor details, it may be observed in general, that that great and learned divine expresses himself with the greatest caution;—an example not unworthy to be followed by all other commentators.

## PART II. SCENE IV. (CONTINUED.)

*The Fifth Trumpet, or Locust-Woe.*

1 And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

AND the fifth Angel sounded, and I saw *one*, who ‘kept not *his* first estate,’ as a star ‘fall’en ‘from heaven;’ and there was ‘given’ him ‘the key of the place of darkness and of unquenchable fire.’

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the

And he opened the ‘place of darkness,’ and there ‘went up a smoke from it, as the smoke of

v. 1. *kept not*, &c.: *Jude* 6. *fall from heaven*: *Luke* x. 18. *given*: *John* xix. 11; *Mark* v. 13. *the key*: *Is.* xxii. 22. *place of*: *Luke* xvi. 28; *darkness and...fire*: *Matt.* viii. 12; iii. 12, ἄβυσσος in the same sense. *Luke* viii. 31.  
v. 2. *went up a smoke*: *Gen.* xix. 28; *sun darkened*: *Is.* xiii. 10.



‘a’ great ‘furnace;’ and ‘the sun’ and the air were ‘darkened’ by reason of the smoke.

‘And locusts went up over all the land, and ‘covered the face of the whole earth, so that the ‘land was darkened;’ and power was given them, *as ‘the dragons of Arabia, and as the scorpions’ that abound in ‘the wilderness.’*

And it was commanded them, that they should not ‘eat all the herb of the land, nor all ‘the fruit of the trees,’ nor *every* ‘green thing,’ but only the men who have not ‘the seal of God’ in their foreheads.

And ‘it was given’ them, that they should not kill the men, but that they should be tor-

smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

And to them it was given that they should not kill them, but that they should

v. 3. *locusts . . . darkened*: Exod. x. 14, 15, and see below. *dragons of Arabia*: 2 Esd. xv. 29. *scorpions, &c.*: Deut. viii. 15. Luke x. 19. *locusts*: Heb. אַרְבֵּה

sounding nearly like אַרְבֵּה or Arab; and, like that people, coming from the East. See Exod. x. 13. Judges vi. 3, 5; vii. 12.

v. 4. *eat all the herb, &c.*: Exod. x. 15. *the seal of God*: 2 Tim. ii. 19. *green grass*, compared to men, Ps. lxxxii. 16; Ezek. xx. 47. Jer. xvii. 8.

v. 5. *given*: John xix. 11. Luke x. 19. *biteth*: Numb. 21. 6.

v. 3. *There came . . . locusts.*] In the plagues of Egypt, the locusts are said to have been *brought by an East wind*, Exod. x. 13; and, in like manner, the Arabs are usually designated in Scripture phraseology as the children of the *East*, probably with reference to their locality relative to the same country. It is a remarkable circumstance that the Hebrew word for *Locust*, אַרְבֵּה, should equally stand, with very little alteration, for an *Arabian*.

v. 5. *Tormented five months.*] As the ‘torment,’ in contrast with ‘killing,’ or putting to immediate death, must be meant to express something slow and gradual, it is little likely, that the ‘five months’ are literal months. And if not, they must stand for 150 years. The same

period is again mentioned, ver. 10. Thus understood, the former period has been applied to the time of the Mahometan conquests, from A.D. 622, onwards. In less than thirty years they are said to have acquired an empire larger than ever the Roman had been. The latter period may express the time when, after Charles Martel, they first received a check, yet went on exterminating Christianity, in the countries still under their dominion, with the same ruthless zeal, till a stop was put to their further progress by the retirement of the conquerors within their respective Caliphates. In short, one period represents the *rise*, the other the *decline*, of the Saracenic power. ‘Five months’ is said to be the exact life-time of the locust.

be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man.

6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

8 And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months.

11 And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.

mented five months; and their torment was as the torment of a scorpion when he 'bite'th a man.

And in those days shall men seek 'death rather than life,' but it shall flee from them.

And the shapes of the 'locusts' were like the shape of 'the horse rejoicing in his strength 'to the battle;' and on their heads were, as it were, crowns like gold, and their faces were as the faces of men.

And they had 'the long hair of women, and 'their teeth were the teeth of a lion.'

And they had breastplates that seemed breastplates of iron; and 'like the noise of 'chariots did they leap,' and 'like horses rushing to the battle.'

And they had 'tails' like unto 'scorpions,' and stings in their tails; and their power was to 'hurt' men five months.

And they had for their king 'the Prince of 'darkness and of unquenchable fire,' whose name in the Hebrew tongue *is* Abaddon, and in the Greek tongue he hath his name Apollyon.

v. 6. *death rather than life*: Jer. viii. 3.

v. 7. *locusts crowned*: Nahum iii. 17. *the horse, &c.*: Job xxxix. 21, 25; Jer. viii. 6.

v. 8. *long hair, &c.*: 1 Cor. xi. 15. *teeth of a lion*: Joel i. 6. Dan. vii. 7.

v. 9. *noise of chariots, &c.*: Joel ii. 5. *horses, &c.*: Jer. viii. 6.

v. 10. *tails*: Isai. ix. 15. *scorpions and hurt*: Luke x.

v. 11. *Prince of darkness, &c.*: Eph. ii. 2; vi. 12. John xii. 31, 46, and see at ver. 1.

v. 7. *Crowns like gold.*] 'An allusion to the head-dress of the Arabians, who have constantly worn turbans, or mitres, and boast of having those ornaments for their common attire, which are crowns and diadems with other people.' Newton.

vv. 7, 8. *Faces as the faces of men, &c.*] Though effeminate in their dress, and wearing long plaits of hair, they were still

a brave and warlike people.

v. 10. *Five months.*] See at ver. 5.

v. 11. *A king named Abaddon.*] This word, as well as the Greek *Apollyon*, is equivalent to *Destroyer*, and answering to this designation still, is one of the public titles of the Turkish Sultan, who is called *Hunkiar*, or the *Slayer of men*. See Elliott, Part II. ch. vi.



One woe is past; and, behold, two more woes come after this.

One woe is past; *and*, behold, there come two woes more hereafter.

12

### *The Sixth Trumpet, or Euphratean Woe.*

AND the sixth Angel sounded, and I heard a voice from 'the four horns of the golden altar which is before' *the throne of God*,

And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

13

Saying to the sixth Angel, Loose 'the four evil Angels' which are bound at the great river 'Euphrates.'

Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

14

And the four Angels, which were prepared for that hour, were loosed both for a day, and a month, and a year, to slay the third part of men.

And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

15

And there 'came up a great company, and a mighty army, riding upon horses;' and

And the number of the army of the horsemen were

16

v. 13. *four horns*, &c.: Lev. iv. 7. Exod. xl. 5.

v. 14. *the four*: see at vii. 1. *evil angels*: Ps. lxxviii. 49. *Euphrates*: Isai. viii. 17; xi. 16.

v. 16. *a great company*...*horses*: Ezek. xxxviii. 15, 16.

v. 14. *Loose the four angels.*] As in Chap. vii. 'the four winds,' so here, the four angels may be a general expression for the messengers of destruction,—those agents, whether natural or supernatural, which the Almighty employs to execute His will. Some have referred it to the four sultanies, established in the eleventh century: see this opinion discussed by Mr. Elliott, in Notes to this Chapter.

v. 15. *And the four angels were loosed*, &c.] 'Solutio hæc Turcarum contigit paulò ante annum 1300, Caliphatu Bagdadensi jam a Tartaris 1258 extincto, et Turcarum reliquis... eis Euphratem eiectionis. Accidit quoque, ut eodem tempore Latini, qui primis Turcarum irruptionibus jam ducentis ferè annis fræna et compedes injecerant, ex Syriâ et Palæstinâ, anno utique 1291,

expellerentur. [Deinde] Turcæ totam fere Asiam Minorem incursare, ... in Europam trajicere: neque ullâ amplius vi iisdem obsisti potuit, donec Imperium Constantinopolitanum universum miserandis stragibus excidissent.' *Mede*.

From the first occupation of Bagdad by the Turks under Togrul Beg, to the taking of Constantinople, referred to by Mede, was just 396 years—'a year, a month, and a day'—and it is expressed in this verse, viz. A.D. 1057—1453. *Mede*.

Or, otherwise, thus; From the first recorded victory of the Ottoman Turks over the Christians (A.D. 1281) to their last, when they took Cameniac from the Poles (1672), is 391 years: which, taking the year at 360 days, seems the more likely computation. *Newton*.



two hundred thousand thousand: and I heard the number of them.

I heard the number of them, two myriad myriads.

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

And thus I saw the 'horses' in the vision, and 'their riders' having breastplates of fire and dark blue and brimstone, and 'terrible' as 'thunder;' and the heads of the horses were as the heads of 'lions,' and out of their mouths issued fire and smoke and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

By these three plagues was the third part of men killed, by reason of the fire and the smoke and the brimstone which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.

For the power of the horses is in their mouth, and in their tails; for their tails were like unto serpents, and had heads; and with them they do hurt.

20 And the rest of the men which were not killed by these plagues yet repented

And the rest of the men which were not killed by these 'plagues,' yet 'hardened their

v. 17. *horses and riders*: Exod. 15. 2. Zech. x. 3, 5, &c. *thunder and terrible*: Job xxxix. 19, 20. *lions*: Joel i. 6.

v. 20. *plagues and hardened*: Exod. vii. 14; viii. 15. Lev. xxvi. 21. *would not*

v. 17. *Breastplates of fire, and of jacinth, &c.*] 'The colour of fire is red, of jacinth, or *hyacinth*, blue, and of *brimstone* yellow; and this, as Mr. Daubuz observes, hath a literal accomplishment; for the Othmans, from the first time of their appearance, have affected to wear such warlike apparel of scarlet, blue, and yellow.' *Newton*.

v. 18. *Out of their mouths issued fire, &c.*] 'At the siege of Constantinople by the Turks (A.D. 1453) there were employed such great guns as were never made before. One is described to have been of such a monstrous size, that it was drawn by seventy yoke of oxen and by two thousand men. . . . For forty days the walls were battered by these guns, and so

many breaches were made, that the city was taken by assault, and an end put to the Grecian empire.' *Newton*.

v. 19. *Tails like unto serpents, and with them they do hurt.*] 'In this respect they very much resemble *the locusts*; only the different tails are accommodated to the different creatures, the tails of *scorpions*, to *locusts*; the tails of *serpents* with a head at each end, to horses. By this figure it is meant, that the Turks draw after them the same poisonous trains as the Saracens; they profess and propagate the same imposture; they *do hurt* not only by their conquests, but also by spreading their false doctrine; and wherever they establish their dominion, there too they establish their religion.' *Newton*.

‘hearts, and would not be reformed by these ‘things,’ that they should ‘not worship false ‘gods, and idols of gold and silver and brass and ‘stone and wood, which have ears, but they hear ‘not; eyes have they, but they see not; they ‘have hands, but they handle not; feet have they, ‘but they walk not:’

not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

And ‘when they knew’ that ‘neither murderers, nor sorcerers, nor adulterers, nor thieves, ‘nor covetous, have any inheritance in the kingdom of God, yet refused they to return from ‘their evil ways; for the devising of idols was ‘the beginning of spiritual fornication, and the ‘invention of them, the corruption of life.’

Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

21

*be reformed*: Lev. xxvi. 23. Jer. viii. 5, 6. *not worship*: Jer. viii. 2. Mic. v. 13. Matt. iv. 10. *false gods*: 1 Cor. viii. 4. 2 Esd. xvi. 36. *idols, &c.*: 1 Cor. viii. 5. Ps. cxv. 6, 7.

v. 21. *when they knew*: Rom. i. 21. *neither murderers, &c.* See at ch. xxii. 15. *refused to return*, Jer. viii. 5, 6. Amos iv. 7. Lev. xxvi. 23. *the devising of idols, &c.*: Wisd. xiv. 12.

## CHAPTER X.

### INTRODUCTORY NOTE.

THE events of the sixth Trumpet now drawing to a close, and the seventh or last Trumpet being about to sound, we seem already at the eve of the general Consummation. But before the close of the sixth Trumpet (see xi. 14), and in order with greater pomp to introduce the seventh, two chapters are inserted, the one solemnly announcing the near approach of the end, x. 6, 7; the other, ch. xi., containing a general outline of the things more immediately preparatory to it; which last are again expanded in Chapters xii—xv. (See NOTE prefixed to Chap. xii.) This general introduction closes with the *Anthem*, xi. 15—19, which is itself a summary of what is shortly to be fulfilled under the same seventh Trumpet.

The period on which we are now entering is certainly characterised by a close analogy to the later periods of the prophet Daniel, and by a corresponding limitation of the Vision to a particular form of opposition to pure Christianity, characterised as the *last Head of the Beast*. Other forms of persecution had been announced without exciting any peculiar astonishment in the Apostle; but this he cannot pass over, without declaring, *and when I saw it, I wondered with great astonishment*, ἐθαύμασα θαῦμα μέγα, Chap. xvii. 6.



PART II. SCENE IV. (CONTINUED.)

*Scenery:—While the Temple is still in view (see XI. 1, 19) a glorious Angel is beheld. He announces the near approach of the later times of Daniel, and commissions the Apostle to prophesy afresh.*

1

And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:

AND I had another vision of ‘the Lord of glory—*appearing as the Angel of the ‘covenant,’* coming down from heaven, ‘and a bright cloud overshadowed Him:’ ‘as the ‘appearance of the bow that is in the cloud in ‘the day of rain, so was the brightness upon His ‘head:’—‘His face did shine as the sun, and His ‘feet as pillars of fire:’

2

And he had in his hand a little book open: and he set his right foot upon the sea, and *his left foot* on the earth,

And He had in His hand a little ‘roll of a ‘book’ open; and ‘He set His right’ foot ‘in the ‘sea,’ and His left foot on ‘the earth,’

v. 1. *The Lord of glory:* see Ps. xxiv. 8—10. *Angel of the covenant:* Mal. iii. 1. Isai. lxiii. 9. Exod. xxiii. 23. *bright cloud:* Matt. xvii. 5. *appearance of the bow, &c.:* Ezek. i. 28. Dan. vii. 9. *face...as the sun:* Matt. xvii. 2. *feet, &c.:* Dan. x. 6. Exod. xiv. 24.

v. 2. *roll of a book:* Ezek. ii. 9. *set right hand in the sea, &c.:* Ps. lxxxix. 25; lxxii. 8.

v. 1. *And I saw another mighty angel.]* The glorious figure of the Angel crowned with the rainbow, and encircled with the cloud (a representation, most probably, of our Lord Himself), is well fitted to draw peculiar attention to this part of the Prophecy. As the Angel stands with one foot planted on the sea, and the other stretched out to the earth, so the Prophet appears, in this place, with one hand to be folding up the earlier, and with the other unrolling the later, destinies of the Church. It is recorded of Sir William Jones, that he considered this passage as equal in sublimity to any in the inspired writers, and

far superior to any that could be produced from mere human compositions.’ *Lord Teignmouth’s Life of Sir W. Jones.*

v. 2. *A little book open.]* ‘A part of the larger scaled book, Chap. v. 2; ‘the same with that part of the prophecy of Daniel, which was in his time sealed for a very distant period.’ Dan. xii. 4, 9. *Woodhouse, Sir Isaac Newton, Mede, Lowman, Cunningham.* Paullo aliter. *Bp. Newton, Faber.*

More probably, THE BIBLE; *the everlasting Gospel*, as it is called, Chap. xiv. 6: the symbol, probably, of the times of the Reformation. *Daubuz, Elliott, Keith.*



And ‘He uttered His voice as the roaring of ‘a great lion;’ and when He had uttered it, the seven thunders uttered *also* voices of their own.

And when the seven thunders had uttered their voices, I was about to write; and ‘the Angel ‘of the Lord called to me out of heaven, and ‘said, Close up and seal’ those things which the seven thunders uttered, and write them not.

And ‘I heard the Angel,’ which I saw clothed with a cloud, *and which* ‘stood upon the waters ‘of the’ sea, and upon the earth, ‘when He lifted ‘up His right hand unto heaven,’

‘And sware by Him that liveth for ever and ‘ever, who created heaven, and earth, and the ‘sea, and all things therein,’ that ‘the time till ‘the consummation’ shall last no longer:

But in the days of the voice of the seventh

‘And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices.

And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

But in the days of the voice

3

4

5

6

7

v. 3. *uttered...lion*: Jer. xxv. 30. Amos iii. 8; i. 2. Hos. xi. 10.

v. 4. *the angel*, &c.: Gen. xxii. 11. *close up and seal*: Dan. xii. 7.

v. 5. *heard...unto heaven*: Dan. xii. 7.

v. 6. *sware*, &c.: Dan. xii. 7. *who created*, &c.: Exod. xx. 11. Acts iv. 24. *time till the consummation*: Dan. xii. 4; ix. 27 (comp. 19); x. 14; and compare Ezek. vii. 7, 12; xii. 28; xxx. 3.

v. 7. *the mystery...fulfilled*: Eph. iii. 4. Rom. xvi. 25, 26. *fulness of Gentiles*, &c.: Rom. xi. 25. Luke xxi. 24. *as it is revealed*, &c.: Eph. iii. 5.

v. 3. *The seven thunders.*] Probably certain prophecies connected with the *seven seals, trumpets, and vials*, which it did not please God for the present to disclose to His Church. Woodhouse, Newton.

Or, the thunders of the Vatican, as connected with the *seven hills*. Chap. xvii. 9. Elliott.

v. 6. *There should be time no longer.*] Some translate and explain thus: ‘The glorious state of the Church *shall not be as yet*, but that, however, it would not be long to it.’ Daubuz, Lowman, Newton, Elliott.

But ‘the original language will not admit of this translation, which would other-

wise tend greatly to clear the obscurity of the passage.’ Woodhouse.

In short, the words in the Greek are not οὐπω ἐστὶ (as in Matt. xxiv. 6. Mark xiii. 17, and as the rendering of Daubuz, &c. would require) but οὐκ ἔσται ἔτι, *non erit amplius*, as the Vulgate renders them. We may therefore adhere to the authorized version of the text, ‘*that there should be time no longer*:’ not as though *time* itself should be no more, but only that portion of it which is mentioned in the evidently parallel passage of Dan. xii. 5—8. See Birks’ Elements of Prophecy, Chap. xiv.

of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

Angel, when he shall begin to sound, 'the mystery shall be fulfilled, and the fulness of the Gentiles come in, as it is now revealed unto the holy apostles and prophets by the Spirit.'

And 'the Angel who called to me out of 'heaven,' heard I again saying, Go and take the little 'roll of a book,' which is open in the hand of the angel, which standeth upon 'the sea' and upon 'the earth.'

And I went unto the Angel, and said unto Him, Give me the little book; and He said unto me, 'Cause thy belly to eat, and fill thy bowels 'with the roll that I give thee;' and it shall make thy belly bitter, but it shall be 'in thy 'mouth as honey for sweetness.'

And I took the little book out of the Angel's 'hand, and did eat it,' and it was 'in my mouth 'as honey for sweetness,' but as soon as I had eaten it, my belly was 'bitter.'

And He said unto me, 'Go, get thee, and 'prophesy' again 'these words against the people,' nations, languages, and kings, 'to whom 'thou art sent.'

v. 8. See at vv. 4 and 2.

v. 9. *eat*, &c.: Ezek. ii. 8; iii. 1—3. Jer. xv. 16. *in mouth*, &c.: Ezek. iii. 3; and comp. Numb. v. 18, &c.

v. 10. *bitter*: Ezek. iii. 14.

v. 11. *Go, get thee*, &c.: Ezek. iii. 4. Jer. xxv. 30.

v. 10. *It was in my mouth sweet*, &c.] He probably expected, in this new prophecy, the immediate coming of Christ, and the consequent glory of the Church, and he was glad; but when he found that

fresh trials were first to come, the *sweetness* turned into *bitterness*, the transient joy into grief and sadness. Comp. Ruth i. 20.



# THE REVELATION.

## CHAPTER XI.

### INTRODUCTORY NOTE.

**T**HE anticipatory mention of events, to be afterwards more fully developed, has been shown to characterise the general style of the Revelation. See Appendix A. § 3. The Chapter before us affords an easy illustration of this remark:—the *beast*, the *great city*, and several other particulars, being barely mentioned, and their particular description reserved for a later place in the prophecy.

But this Chapter is remarkable upon two other accounts:

*First*: From its striking correspondence with the later periods of Daniel; not only in the 42 months and 1260 days (vv. 2, 3), each agreeing with the *time, times, and the dividing of time*, Dan. vii. 25;—but also in the *beast warring with the saints*, ver. 7, compared with Dan. vii. 21, 25; and in what is said of the Gentiles, ver. 2.

*Secondly*: From its introducing those four remarkable accounts, which have been well described as ‘so many distinct representations of the same period of 1260 years; the first, by the figure of the *Gentiles treading the holy city*; the second, that of the *witnesses prophesying in sackcloth*; the third, that of the *woman in the wilderness*; the fourth, that of the *power and persecution of the beast*.’ Lowman, Woodhouse. This, adds Woodhouse, is what Joseph Mede has entitled ‘*nobilis iste quaternio vaticiniorum, æqualibus temporum intervallis insignium* ;’ whose periods he has endeavoured to exhibit as synchronising in all their parts:—a view from which, in some respects, the Archdeacon dissents.

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## PART II. SCENE IV. (CONTINUED.)

Scenery as before.

*The burden of the following Prophecies is declared: viz. The Profanation of the Temple by the Gentiles; the Witnesses in sackcloth; the Beast; the Great City; the 1260 Years. The ANTHEM, and the Consummation.*

**A**ND there was given unto me ‘a measuring reed,’ seeming like ‘a staff’ to be token office, and to invest me with autho-

And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of

1

v. 1. a measuring reed: Ezek. xl. 3. Zech. ii. 1. a staff, &c.: Græcè μέτρον,

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v. 1. The temple, &c.] The Christian Church and its worship are frequently

described under Jewish emblems, as in Isai. xxxiii. 20—22; lxi. 23. Zech. xiv. 17—21.



God, and the altar, and them that worship therein.

*rity*: and he that gave it me said, Rise and 'measure the temple of God' *in the mystic* 'Jerusalem, and the altar, and them that worship therein in spirit and in truth.'

2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

But 'the outward court' leave out, and 'measure it' not; for it is 'given into the hands 'of the Gentiles;' and they shall tread down 'the Holy City,' the mystical 'Jerusalem,' *as the literal* 'Gentiles' have 'trodden down' the earthly, forty-two months.

3 And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

And I will give 'power to' my 'two witnesses,' that they shall 'preach the kingdom 'of God and teach in the name of the Lord,' a thousand two hundred and sixty days; but

Exod. iv. 20. Ps. xxiii. 4. *measure*: Ezek. xl. 8, 9. Zech. ii. 2. Hab. iii. 6. *temple*: 1 Cor. iii. 16. 2 Cor. vi. 16. 1 Pet. ii. 5. Heb. iii. 5; viii. 2; x. 21; xii. 23. Mal. iii. 1. *Jerusalem and altar*: Isai. xxxiii. 20. Heb. xii. 22; xiii. 10. 1 Cor. ix. 13, 14. Gal. iv. 26. *worship, &c.*: John iv. 23. Heb. x. 2. v. 2. *the outward court*: Ezek. xl. 17. *given into hands, &c.*: Dan. vii. 25. *holy city Jerusalem*: Isai. lii. 1. Dan. ix. 24, 25. *trodden down by Gentiles*: Luke xxi. 24. Dan. vii. 23; ix. 27. v. 3. *power to witnesses*: Acts i. 8; x. 41. *preach...and teach in name of the Lord*: Acts iv. 18; xx. 20, 21, 25; xxviii. 31. Luke xxiv. 25—27. James v. 10. *two witnesses*: Deut. xix. 15. Matt. xviii. 16. John viii. 7. *suffer affliction, &c.*: James v. 10. Isai. l. 3.

17—21. See the notes in *Mant's Bible*, Jer. xxxiii. 17, 18.

vv. 1, 2. *Measure...measure not*] The double injunction is given, to *measure* and *not to measure*, different parts of the temple; but no returns are added, as of any measurement actually made: it is only declared, that *the outer court* is given up to the *Gentiles*. This was to intimate, that the number of the *inner worshippers*, i.e. of those who should *worship God in spirit and in truth*;—would, under the sixth trumpet, be small; and so it would continue, till, at the sound of the seventh trumpet, *the temple of God is opened in*

*heaven, and the ark of his covenant is seen*; ver. 19. Then is restored a purer worship; Christ himself (whether personally, or not, we cannot tell) is displayed, in all his glory, to an admiring world.

v. 3. *Two witnesses*.] 'A small, yet competent number.' *Newton*. It is not necessary to understand the *witnesses* as personating whole collective bodies, or Churches; if, as it is usually understood, the like figure of the *olive-trees* in Zechariah represents not Churches but individuals; viz. Zorobabel and Joshua. Comp. Ps. lii. 8.

‘they shall suffer affliction, and be clothed in sackcloth.’

These, *like* ‘Zerubbabel and Joshua spoken of by Zecharias the prophet,’ *shall be as the* ‘two olive-trees and the’ two ‘candlesticks, standing by’ the most holy place of ‘the Lord of the whole earth.’

These are the two olive-trees, and the two candlesticks standing before the God of the earth.

4

And if any man wisheth to hurt them, ‘the words in their mouth shall be made fire, and shall devour the adversaries;’ and whoever wisheth to hurt them, must in this manner be killed.

And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

5

These *also, like* ‘Elijah’ have ‘power given’ them ‘of the Lord,’ *to denounce judgments from*

These have power to shut heaven, that it rain not in the days of their prophecy:

6

v. 4. *Zerubbabel, &c.*: Zech. iv. 11, 14.

v. 5. *words...made fire*: Jer. v. 14. *fire to consume*: Numb. xvi. 35; xi. 1. 2 Kings i. 10—12. *devour the adversaries*: Heb. x. 27.

v. 6. *power, &c.*: 2 Cor. xiii. 10. *Elijah...commanding clouds, &c.*: 1 Kings xvii. 1. Isai. v. 6. *Moses, &c.*: Exod. vii. 20. Ps. cv. 14. *smite with plagues, &c.*: 1 Sam. iv. 8. Isai. xi. 4. 2 Esd. xv. 11. *dispensation, and rod*: 1 Cor. ix. 17; iv. 21.

vv. 5, 6. *Fire from heaven, and plagues.*]

An evident allusion to Moses and Elijah.

‘These two prophets typify, in their history, that of the two witnesses. They both fled into the wilderness before the face of idolatrous kings. In a time of general depravity, they preserved, and at length miraculously restored, the light and prevalence of true religion. They seem, both of them, in their own persons, to have been exempt from death, or to have been raised immediately beyond its dominion. They both appeared at the transfiguration,—types of a glorious resurrection. . . . But that which these prophets did *literally*, the witnesses perform only in a borrowed and *spiritual* sense.’  
Woodhouse.

Let it be remembered, that to Zoro-

babel and Joshua also is given the equal honour of typifying the same witnesses. These, in perilous times, rebuilt the temple of Jerusalem, and restored its worship—a type, therefore, of those, like our own Reformers, who, while they *strove earnestly for the faith once delivered to the saints*, did not overlook the due regulation of Divine Service, nor the decent ordering of God’s House.

v. 6. *These have power to shut heaven, &c.*] The messengers of religion are frequently said *to do*, what they only denounce: see examples, Jer. i. 10, 18. Ezek. xiii. 19; xliii. 3. Hos. vi. 5. Zech. ix. 13: and compare Isai. vi. 10 with Matt. xiii. 15 and Acts xxviii. 27. The things here said to be done by the witnesses may be only figurative; but something



and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

heaven, 'commanding,' *as it were*, 'the clouds 'that they rain not upon the earth' in the days of their prophecy; *and, like* 'Moses,' they have 'power to turn waters into blood with' *their* 'rod,' and to smite the earth with all plagues,' *according to the* 'dispensation committed to them.'

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

And when they shall have 'finished' their martyr-'course,' the wild 'beast, that cometh up 'from' the abyss, 'shall make war' with them, *and with* 'the saints' *under them*, 'and prevail 'against them,' and *annihilate their power*.

8 And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

And their 'bones shall lie scattered in the 'chief place of concourse of the great city,' which spiritually is called 'Sodom and Egypt,' where also they 'crucified the Prince of life.'

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

And some of *the subjects of that city*, 'the 'people, nations, and languages,' shall see 'their 'bones lying three days' and an half, and shall suffer no honour to be done to their memory.

v. 7. *finished course*: 2 Tim. iv. 7. *beast coming up, &c.*: Dan. vii. 4. *war with saints, &c.*: Dan. vii. 21.

v. 8. *bones shall lie, &c.*: Ezek. xxxvii. 1, 3, 11. Deut. xxviii. 26. Ps. cxli. 7. *chief place of concourse*: Prov i. 21. The Greek *πλατεία* occurs Jer. v. 1. 2 Chron. xxxii. 6. *Sodom*: Isai. i. 10. Ezek. xvi. 46. *Egypt*: 2 Esd. xv. 10. *crucified Prince of life*: Acts iii. 15.

v. 9. *people, nations, and languages*: Dan. iii. 7, &c. *three days*: Hos. vi. 1, 2. *no honour, &c.*: see Jer. xxii. 19. Ps. lxxix. 3.

thing like a literal accomplishment seems reserved for them also, under the seven vials. Chap. xvi. 4—12.

v. 7. *When they shall have finished, &c.*] The sense given in the Paraphrase seems at once the most true to the original, and the most agreeable to the whole tenor of the witnesses' history. It is well supported by Mr. Faber.

v. 8. *In the street of the great city.*] 'In some conspicuous place within the jurisdiction of Rome, which *spiritually is called*

*Sodom*, for corruption of manners, and *Egypt*, for tyranny and oppression of God's people, *where also our Lord was crucified* spiritually, being crucified afresh in the sufferings of his faithful Martyrs. . . . 'If the literal *Jerusalem* were meant, it would be called the *holy city*, as at ver. 2: but wherever the *great city* is mentioned in this book, it is the name of Babylon, i. e. of Rome. Newton.

The *πλατεία* was the open space about the gateway of a city. Elliott.



‘And the inhabitants of the whole land shall rejoice over them in the day of their destruction, and shall make them days of feasting and joy, and sending portions one to another,’ because these two Prophets ‘tormented them that dwelt in the land.’

And ‘after three days’ and a half, ‘the Spirit of the Lord was sent forth, and their breath returned to them, and they revived and stood up upon their feet; and great fear fell on them that saw them.’

And they ‘heard a great voice from heaven’ saying unto them, Come up hither. And they ‘triumphed gloriously,’ *as when* ‘Elijah went up into heaven in a chariot of fire,’ and with clouds of attendant angels; and their enemies beheld them.

And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

10

And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

11

And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

12

v. 10. *inhabitants, &c.*: Joel ii. 1. Zech. xi. 6, &c. *rejoice over them, &c.*: Obad.

12. *Esth.* ix. 19, 22. *torment*: Matt. viii. 29.

v. 11. *three days, &c.*: Hos. vi. 1, 2. *Spirit of the Lord*: Ps. civ. 30. *breath, and revived, &c.*: Ezek. xxxvii. 10, 14. Hos. vi. 2. *fear fell, &c.*: Acts v. 11. Ps. cv. 38.

v. 12. *heard, &c.*: Matt. iii. 17, &c. *triumphed gloriously*: Exod. xv. 1. *Elijah, &c.*: 2 Kings ii. 11.

v. 11. *After three days and an half.*] After *three days* our Saviour rose; but this is a period not exactly like any other in Scripture. Periods have indeed been pointed out in history, which seem in a measure to answer to it; for example, when, *after* a space of *three and a half years* of unparalleled oppression, the Vaudois, under the conduct of *Henri Arnaud*, gloriously recovered their land and the exercise of their religion. A.D. 1689. *Bp. Lloyd, Whiston, Faber, Jurieu.*

Almost every Commentator has adduced some similar instance; but after all, the chief fulfilment may still be future, as the 1260 years are not yet expired. ‘It may

please an overruling Providence so to dispose and order events, that the calamities and afflictions of the Church may in some measure run parallel one to another; and all the former efforts of *the beast* may be types and figures, as it were, of this his last and greatest effort against the witnesses.’ *Newton.*

Another opinion makes the *three days and a half* to be the same as the time, times, and a half, or 1260 years (xi. 2, 3; xii. 6, 14); but this was the time of *the witnesses prophesying* (ver. 3); and how they could *lie dead* the whole time of their prophecy seems somewhat hard to imagine!

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14 The second woe is past; and, behold, the third woe cometh quickly.

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

And the same hour was there a ‘great earthquake;’ and the tenth part of ‘the great city’ fell; and in the earthquake were slain seven thousand men; and ‘on the residue there fell great fear, and they gave glory to the God of heaven.’

The second Woe is past; behold, the third Woe cometh quickly.

And the seventh angel sounded, and there were great voices in heaven; *for it was the* ‘blow’ing of ‘the great trumpet;’ and the voices said, ‘The kingdom is the Lord’s; and He is ‘governor in all the earth; His dominion is an ‘everlasting dominion, and His kingdom that ‘which shall not be destroyed.’

And the four and twenty Elders which sat before God on their thrones, fell on their faces and worshipped God, saying,

v. 13. *a great earthquake*: Is. xxix. 6. *great city*: Dan. iv. 30. *great fear*, &c.: see at v. 11. *gave glory*, &c.: Josh. vii. 19. Jer. xiii. 16. Dan. ii. 18, 19.

v. 15. *the great trumpet*, &c.: Isai. xxvii. 13. *the kingdom*, &c.: Obad. 21. Ps. xxii. 28; xcvi. 3. Isai. xxiv. 23; xxxiii. 22. Zech. xiv. 9. *His dominion*, &c.: Dan. vii. 14; ii. 44.

vv. 15—18. *And the seventh angel sounded, &c.*] ‘The *third woe* is the ruin and downfall of the antichristian kingdom: and then, and not till then, according to the heavenly chorus, *the kingdoms of this world will become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever*. St. John is rapt and

hurried away, as it were, to a view of the happy future, without considering the steps preceding and conducting to it. From here to the end of the Chapter, we have a summary account of the circumstances and occurrences of the seventh trumpet, but the particulars will be dilated and enlarged upon hereafter.’ *Newton*.

## THE ANTHEM,

celebrating

The Glory of GOD, in the coming of His KINGDOM.

Vv. 17, 18.

BLESSED be the Lord God,  
 Who only doeth wondrous things;  
 And blessed be His glorious Name for ever,  
 Let the whole earth be filled with His glory.  
 For the kingdom is the Lord's, 5  
 He is the Governor among the nations;  
 The heathen raged, the kingdoms were moved,  
 He uttered His voice, the earth melted.  
 He shall avenge the blood of His servants,  
 And render vengeance to His adversaries; 10  
 He shall be merciful to His land and to His people,  
 He shall save them and lift them up for ever.  
 He shall spoil those that spoiled them,  
 He shall destroy those that destroyed the earth.  
 Let the people praise thee, O Lord, 15  
 Let all the people praise Thee.

vv. 17, 18. *Anthem.*

- 1-4 Ps lxxii. 18, 19.
- 5, 6 Obad. 21. Ps. xxii. 28.
- 7, 8 Ps. xlvi. 6.
- 9, 10, 11 Deut. xxxii. 43; x. 17, 18. Ps. lxxix. 11.
- 10 Ps. xxviii. 9.
- 13, 14 Ezek. xxxix. 10. Jer. li. 25. Gen. vi. 12.
- 15, 16 Ps. lxxvii. 3.

Comparing this Chorus with that in Chap. xv. 3, 4, and observing that both are followed by the same account of *the temple of God being opened in heaven* (see xi. 19 and xv. 5), we are led to the con-

clusion (adopted by Mede and most other Commentators), that the intermediate Chapters are of the nature of an episode, or supplement to the former.



19

And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

And 'the secret place of the Tabernacle' was opened in heaven; and there was seen in the 'temple the ark of the covenant;' and 'there were thunderings and lightnings and an earthquake, and great noise, hailstones and coals of fire.'

v. 19. *secret place*, &c.: Ps. xxvii. 5; xxxi. 10; xci. 1. Hab. ii. 20. Heb. viii. 5; ix. 12, 23, 24; x. 19. *ark of covenant*: Josh. iii. 3. *thunderings*, &c.: Exod. xix. 16. Isai. xxix. 6. Ps. xviii. 12.

## CHAPTER XII.

### INTRODUCTORY NOTE TO CHAPTERS XII—XV.

FROM the evident change of Scenery here, and in the following Chapters up to the XVth;—and from the recurrence in Chapter XV. of the Chorus and Scenic action peculiar to Chap. XI., we may infer, that from XII. to XV. is a digression, or interlude, in the prophetic narrative:—for the purpose of drawing out and developing at greater length some particular points alluded to in the XIth Chapter. We have, for example,

The *Beast*, incidentally mentioned Ch. xi. 7, more fully described Ch. xiii.

The *Witnesses* . . . . . Ch. xi. 3, . . . . . Ch. xiv. 4—14.

The *Great City* . . . . . Ch. xi. 8, . . . . . Ch. xiv. 8, &c.

The *reward of the Saints*. . . . . Ch. xi. 18, . . . . . Ch. xiv. 1—4, 13.

The *1260 Days* . . . . . Ch. xi. 2, 3, . . . . . Ch. xii. 6, 14.

The same subject is, therefore, perpetually recurring under new aspects, each successive representation adding something new to the former, though referring to the same subject, and the same period of time.

After having well examined the internal evidence for this arrangement, it was satisfactory to meet the same view in the old Author before quoted from the works of St. Ambrose. He says, '*Nunc ad ea quæ prætermiserat, i. e. ad mala Antichristi narranda revertitur. Et ut commodius ad ea exprimenda perveniat, ab adventu Christi incipit, atque, mala quæ Ecclesia à diabolo passa est commemorans, qualiter idem diabolus eandem Ecclesiam per Antichristum evertere conatur annectit.*' *Berengaudi Expositio.*

As these Chapters are retrogressive in their character, as far as the Chorus in XV. 3, 4, they will be considered, *independently* of the place of their Chorus, or Chorus-like, part in Ch. XII. 10, 11, as all forming one intermediate Scene.

From ver. 7 to 13 of Chapter XII. is appointed by the Church as the Epistle on the Festival of St. Michael and all Angels.

## PART II. SCENE V.

## AN INTERMEDIATE SCENE.

*Part I.*

*A sign is seen among the heavenly constellations. A Woman, persecuted by the Dragon, flies into the wilderness. The Temple is still in the distance. See XIII. 6; XIV. 15.*

AND there ‘appear’ed ‘a great sign in heaven,’ a Woman clothed with the sun, *as though* ‘the Sun of righteousness were ‘rising’ upon her, and the moon ‘to give light’ under her ‘feet,’ and upon her head a crown of twelve stars, *which are* ‘the twelve Patriarchs ‘and Apostles,’ and the ‘Woman’ is that ‘Jerusalem above, which is the mother of us all.’ And ‘pangs took her as a woman in travail.’

And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

And she being with child cried, travailing in birth, and pained to be delivered.

And there ‘appear’ed another symbol ‘in

And there appeared an-

v. 1. *a great sign, &c.*: Matt. xxiv. 30, 24. *Sun of righteousness, &c.*: Mal. iv. 2. Isai. lx. 1. *moon to give light, &c.*: Gen. i. 15, 16. Ps. cxix. 105. Cant. vi. 10. *twelve Patriarchs and Apostles*: Gen. xxxvii. 9, 10. Matt. ii. 42. Luke vi. 13. *Jerusalem from above, &c.*: Gal. iv. 26. Heb. xii. 22. *woman*: Isai. liv. 6. 2 Esd. x. 44.

v. 2. *pangs, &c.*: Mic. iv. 10.

v. 3. *ten horns*: Dan. vii. 7.

v. 1. *The moon under her feet.*] It is easy to perceive the general aptitude of the imagery here employed. But, when we come to details, it is not so easy to discover an exact parallel for each similitude. The *moon* has been variously conjectured to symbolise, either *Jewish types and ordinances*; or *the word of God*,

by which the Church directs her steps, Ps. cxix. 105; or, *the Church* itself; or the Church in Jewish times, &c. &c. In an Italian version, I find the conjecture, that it means the *Mahomedan Crescent*, which the Church was ultimately to trample under foot!

other wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

‘heaven,’ and behold, a great flame-red dragon, having seven heads, and ‘ten horns,’ and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

And his tail drew *after him* the third part of ‘the stars’ of heaven, *the saints and rulers of the Church*, and ‘cast them to the ground;’ and the dragon stood before ‘the woman’ which ‘tra-  
‘vailed,’ for to devour her child, as soon as ‘she  
‘had brought forth.’

5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

‘And out of her came forth He that should  
‘be Ruler in Israel, and have the heathen for  
‘his inheritance, and the uttermost parts of the  
‘earth for his possession:’ *but, his* ‘kingdom’  
being ‘not of this world, He was taken up into  
‘heaven, and sat down on the right hand of the  
‘throne of the Majesty on high.’

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

And the Woman ‘hid herself in the wilder-  
‘ness,’ where she hath a place prepared of God,  
and where it is ‘commanded of Him,’ that they  
should ‘feed’ her a thousand two hundred and  
sixty days.

v. 4. *the stars*, as symbols of *the saints*, &c.: Dan. viii. 10, 24; xii. 3. Obad.

4. *cast to the ground*: Dan. viii. 10. Ezek. xxviii. 17. Obad. 4. *brought forth*: Mic. v. 3.

v. 5. *out of her*, &c.: Mic. v. 2. *heathen for inheritance*: Ps. ii. 8; lxxxvii. 19, 25, 27. *kingdom not of this world*: John xviii. 36. *taken up*, &c.: Acts i. 9—11; ii. 33; iii. 21. Heb. i. 3, &c.

v. 6. *hid herself*, &c.: 1 Kings xvii. 3; xix. 4. *the wilderness*: see at ver. 14. *God commanded to feed*: 1 Kings xvii. 4, 9. Jer. iii. 15.

v. 3. *A great red dragon.*] A monster is here introduced with *seven heads, ten horns and seven crowns*:—the genius-spirit, as it would appear, of Daniel’s last empire; and, accordingly, in Chap. xiii. 2, we find him transferring his crowns, with three added, to the *seven-headed and ten-horned Beast from the sea*, who there appears.

v. 4. *For to devour*, &c.] A picture, not merely of the attempts of the monster to

take his natural life (as Matt. ii. 13, &c.), but also of his artful endeavours to defeat his designs, and to turn Him from his holy purpose. Matt. iv. 3—10, &c.

v. 6. *And the Woman fled*, &c.] Having related the fate of the child, he immediately subjoins, in brief, what befel the Woman, its mother. He then goes back to relate some further particulars (ver. 7—14).



And there was war in heaven; 'the Arch-angel Michael' and his *attendant* angels 'contended' with the dragon; and the dragon 'contended' and his 'wicked spirits,'

And prevailed not; and 'I beheld Satan, 'though exalting himself to heaven, cast down to 'the earth;' *neither could he regain* it any more.

And 'though he had set his nest among the 'stars, yet was he brought down;' *and* 'the 'Tempter,' that old serpent, called 'the Devil' and 'Satan,' who 'deceiveth' the whole world, was 'cast out from his high places,' and his 'wicked spirits' with him.

And I heard a loud voice in heaven, *as if the time were already come*, 'When the ransomed 'of the Lord should return and come to Zion

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

7

And prevailed not; neither was their place found any more in heaven.

8

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

9

And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

10

v. 7. *Archangel Michael*, &c.: Jude 9. *wicked spirits*: Eph. vi. 13.

v. 8. *I beheld*, &c.: Luke x. 15, 18. *cast down to the earth*: Lam. ii. 1.

v. 9. *though he had set his nest*, &c.: Obad. 4. *the tempter*, &c.: Matt. 1—12.

1 Pet. v. 8, 9. *deceiveth*: Gen. iii. 13. 1 Tim. ii. 14. *cast out*, &c.: Mark i. 34, 39; iii. 15, 23, &c. Eph. vi. 12.

v. 7. *And there was war in heaven.*] While Christ was on *earth*, Satan raised up against him every species of opposition; but now that He is gone up to *heaven* (ver. 5), Satan is represented as transferring thither the field of his attack. This he would accomplish, by letting loose upon the *heavenly*, or spiritual kingdom of Christ, all the powers of darkness and of hell, confronting, as it were, the legions of heaven with his own infernal agents of evil. Or, perhaps, *the war in heaven* may signify his attempting to set up a rival throne, by instigating the Heathen Emperors of Rome to oppress, persecute, and slay the Christians. Hence the allusion, ver. 11.

v. 8. *And prevailed not.*] The voice of history agrees with the prophecy. The heathen Emperors were so far from fulfilling the whole ends of Satan, that at the worst of times their persecutions were but partial; and from the time of Severus to Decius, A.D. 211—249, the Christians enjoyed thirty-eight years of peace, and of perfect toleration: they might build their churches, and enjoy places of honour. And though, under Decius and Diocletian a furious and general persecution overtook them, yet in a few years the conversion of Constantine restored them to prosperity, and an æra dawned upon the Church which seemed like the Millennium already begun. Hence ver. 10—12.

- 11

And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.
- 12

Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.
- ‘with songs, and everlasting joy upon their heads,’ saying,

A SONG OF TRIUMPH,

Vv. 10—12.

Now have we seen Thy salvation, O Lord;  
Thy kingdom is come, and Thy power,  
And the authority of Thine Anointed.  
The Evil One is brought low  
Who spake evil of the saints before God. 5  
But they have overcome the Wicked One;  
For they believed in Jesus the Son of God;  
They confessed Him with their mouth,  
That God had raised Him from the dead.  
They loved not their lives, They resisted unto blood. 10  
Praise ye the Lord in the heavens,  
Praise Him in the heights:  
Praise Him, all His angels,  
Praise Him, all His hosts.

v v., 10—12.	10.	<i>Ransomed of the Lord, &amp;c.:</i> Isai. xxxv. 10.
—	1	Luke ii. 29, 30.
—	2, 3	Luke xi. 20. Matt. vi. 13; xxviii. 18. John xvii. 2. Ps. ii. 2.
—	4—6	1 Kings xxii. 21. Job i. 7, 9; ii. 2, 4.
—	7	1 John ii. 13.
—	8	1 John v. 5.
—	9, 10	Rom. x. 9.
—	11, 12	Matt. x. 39. Heb. xii. 4.
—	13—16	Ps. cxlviii. 1, 2.

Woe to the world and them that dwell therein!

15

For the Prince of this world shall be judged,  
But now is his hour, and the power of darkness.

And when the dragon saw that he was 'cast  
'down to the earth,' he persecuted 'the Woman'  
which brought forth the man-child.

And when the dragon saw  
that he was cast unto the  
earth, he persecuted the wo-  
man which brought forth the  
man child.

13

And to the woman it was given to be 'borne  
'abroad, *as on eagle-wings*' into 'the waste howl-  
'ing wilderness,' the *appointed* place of her *trial*,  
*where* 'the Church' *was* 'with Moses' *of old*, and  
where *now* she is 'fed for a time and times and  
'the dividing of time,' from the face of the ser-  
pent.

And to the woman were  
given two wings of a great  
eagle, that she might fly in-  
to the wilderness, into her  
place, where she is nourished  
for a time, and times, and  
half a time, from the face of  
the serpent.

14

vv. 10—12. 17 2 Esd. xv. 12.  
— 18 John xii. 31 ; xvi. 11.  
— 19 Luke xxii. 53.

v. 13. *cast down*, &c.: see at ver. 8, 9.

v. 14. *borne on eagle wings*, &c.: Exod. xix. 4 ; and see Note. *wilderness*: Deut.  
xxxii. 10. *appointed place*, &c.: Ezek. xx. 35. Hos. ii. 14. Cant. viii. 5.  
*Church with Moses*, &c.: Acts vii. 33 ; and comp. 1 Cor. iv. 9—13. 2 Cor.  
iv. 9. Heb. xi. 37, 38. *time and times and the dividing of time*: Dan. vii. 25.

v. 13. *The dragon . . . cast to the earth.*] Accomplished, in the peace and security of the Church, from the time of Severus, A.D. 211, alluded to above (see Note, ver. 8). Fresh persecutions, however, broke out ; and the dragon was not quite subdued till the conversion of the Emperor Constantine, who saw in himself the destined *Victor of the Dragon*. Eusebius relates, that, after his defeat of Licinius, Constantine ordered to be placed over his palace-gate, a device representing the Emperor surmounted by the emblem of the Cross, and *trampling on a dragon*.

— *He persecuted the woman.*] The fury of the new persecution under Decius

and Diocletian was only the greater from the temporary calm. 'Multitudes,' we are told, 'wandered over *deserts and mountains*, and perished of famine, cold, disease, robbers, and wild beasts.'

v. 14. *Two wings of a great eagle.*] By the particular mention of *two wings*, it has been inferred, that the standards of the Roman Empire, now beginning to be divided into *East* and *West*, are alluded to. *Newton, Daubuz.*

In other places of Scripture, too, the *eagle* seems to stand especially for the *Roman armies*, as Deut. xxviii. 49. Hos. viii. 1. For armies *generally*, Jer. iv. 13 Lam. iv. 19.



15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

And the serpent *sought next* to 'prevail 'with his tongue and with falsehoods,' ('for he 'drinketh in iniquity like water') and 'he made 'the enemy to come in like a flood' upon the Woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

And the earth helped the woman, and 'the 'earth opened her mouth and swallowed up' the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

And the dragon was wroth with 'the Woman,' and went to make war with the rest of her seed, which 'keep the commandments of God, and 'have the testimony of Christ.'

v. 15. *prevail with tongue*: Ps. xii. 4. See Jam. iii. 11. *false tongue*: Ps. cxx. 3. *drinketh in*, &c.: Job xv. 16. Prov. xviii. 4; xv. 28. *cause...like a flood*: Isai. lix. 19. *waterfloods*: Ps. lxix. 1, 2, 14; cxxiv. 4, 5.

v. 16. *the earth opened*, &c.: Numb. xvi. 32.

v. 17. *keep the commandments*, &c.: John xiv. 15, 21, 23; xv. 10. 1 John iii. 24. Ps. cvi. 3; cxii. 6, &c. *testimony of Christ*: 1 John iv. 2; v. 10. 1 Cor. i. 2 Tim. i. 8. Acts xxii. 15; xxiii. 11, &c.

v. 15. *Water as a flood.*] Though a flood of waters is a common symbol for an invading enemy, yet the peculiarity here is, its issuing *from the mouth* of the dragon; which leads us to apply it to false and heretical doctrines, such as those of Arius and others. *Doctrina pestifera*, i. e. *hæresis*; juxta illud. Prov. xv. 28. *Os impiorum scaturiet mala*. Intelligo *Arianismum*, et subolem ejus. *Mede*.

v. 16. *The earth helped the woman.*]

Not to mention the assistance given to the cause of Christianity by Constantine, it is known that the emperors were mostly of the orthodox faith. And in later times, we have the resistance of Leo Isauricus, of Copronymus Constantine, and other good emperors, to the worship of images, and other rising corruptions in the Church. The Council of Francfort against Images, convened by Charlemagne, may be mentioned among other illustrations of the passage.

# THE REVELATION.

## CHAPTER XIII.

### INTRODUCTORY NOTE.

**I**N the XIIth Chapter we saw Satan foiled in his design of overwhelming the Church by the persecutions to which he would instigate the heathen Emperors of Rome. But another plan is left him; to revive the power and ambition of Rome in a new form, and by its means to corrupt that Church, which he could not otherwise destroy. Here was that greater “Woe” than any preceding, which marred the joy of the heavenly host, (see xii. 10—12), and changed their song of triumph into notes of sadness. Rome is broken up into ten kingdoms; in the prophetic language, *ten horns arise*, (Rev. xiii. 1; xvii. 3, 12). Rome was still to be his agent in the matter, and the Roman Empire his great battle-field: not, however, under its then existent form (xvii. 10, 12), but after an apparent dissolution (xiii. 3, 12, 14; xvii. 8, 11), and when ten new kingdoms had grown up, dividing its territory among them.

It may be observed, that the likeness to Daniel grows stronger at every step. We seem almost to be reading his prophecy over again.

It will facilitate the comprehension of this and the following Chapters, to observe the identity between *the beast* mentioned in the XIIIth with that in the XVIIth Chapter:—an identity which the reader will find established by *Woodhouse* on Chap. XVII., or in the extract given in Table 2 annexed to Appendix F.

In the same Appendix, an attempt has been made to establish the interpretation usually received of this *beast*; but it cannot be too carefully repeated, that, in censuring a system, no judgment whatever is intended to be passed on particular individuals connected with it.

And further, while in the Papacy we trace that which fearfully answers to the terms of this Prophecy, and thus assert it to be *a* fulfilment, we by no means assert it to be *the only* fulfilment of it. There may be yet in reserve some more hideous form of Antichrist, compared to which the horrors of all its predecessors will appear insignificant.

The *plagues* of this book are expressly threatened to *all* who add to, or detract in any wise from, the truth of God as revealed in the Gospel (Chap. xxii. 18). However justly, then, the terms employed in this and the seventeenth Chapter, of *blasphemy* and *idolatry*, may, in certain specific senses, be attached and applied to what we find going on in the Papal System, let us not forget, that there may be other forms of the same sins among ourselves, even more dangerous as they are more subtle: *the evil heart of unbelief* and murmuring against God may be no less *blasphemy* in His sight, than are open and impious intrusions upon His Divine Right and Attributes;—covetousness, and the inordinate love of ourselves, of our own ease, or pleasure, or of the good things of this life, the fear of man, or the *having men’s persons in admiration*, may be as much *idolatry* before God, as those peculiar rites and revolting superstitious doctrines to which we ordinarily attach the name. See Ps. lxxiv. 10, 18, &c. Isai. xxxvii. 23. Col. iii. 5. Jude 16.

## PART II. SCENE V. (CONTINUED.)

## Part II.

*More explicit notice of "the Beast," Ch. XI. 7. He is seen rising from the Sea, and the Dragon gives him his power.*

1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

AND 'I saw a Beast coming up from the 'sea,' *the same as* 'in the vision of my 'brother Daniel,' *and representing* 'the 'last of the four beasts who *should* reign in the 'world,' having seven 'heads' and 'ten horns,' and upon his 'horns' ten 'royal crowns,' and upon his 'heads' names of blasphemy.

2 And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

And 'the Beast which I saw was like a Leopard, and his feet were as 'the feet of a Bear,' and his 'mouth as the mouth of a Lion,' and the Dragon 'gave him his strength,' and his throne, and great 'power.'

v. 1. *I saw...from the sea:* Dan. vii. 3. *in the vision of, &c.:* 2 Esd. xii. 11; xi. 39. *heads:* 2 Esd. xi. 1, &c. *ten horns:* Dan. vii. 7, 6. *royal crowns:* Esth. i. 11.

v. 2. *Leopard, Bear, Lion:* Dan. vii. 6, 7, 4. *gave power:* Matt. iv. 9. Luke xi. 21. Eph. vi. 12. Col. i. 13; and comp. Rev. xvii. 13.

v. 1. *A beast rise up out of the sea.]* As the *gathering together of waters* forms a sea, *the sea* is a proper symbol to represent *an Empire*, which is formed of the gathering together of many subject people. That this emblem serves also to identify the Beast in the Revelation with the Fourth Beast in Daniel, and, consequently, with the Roman Empire, has been already observed. The same may be conclusively argued from Rev. xvii. 18.

'*Bestia Decem cornupeta seu Secularis, est Universitas illa decem plus minus regnorum* (in quâ Cæsarum, post exturbatum

Draconem, Imperium barbaricâ plagâ dissilierat) in unam denuo Rempublicam Romanam coalescentium.' *Mede.*

— *The name of blasphemy.]* See at ver. 6.

v. 2. *The dragon gave him his power, &c.]* 'Having failed in his purpose of restoring the old heathen idolatry, *the dragon* delegates his power to *the beast*, and thereby introduces a new species of idolatry, nominally different, but essentially the same, the worship of angels and saints instead of the gods and demigods of antiquity.' *Bp. Newton.*



And I saw one of his heads, *appearing* as if it had been ‘smitten’ to death, and its deadly ‘wound’ was ‘healed;’ and ‘all the world went ‘after the Beast, wondering at his power.’

And they ‘worshipped’ the Dragon, because he ‘gave the power to the Beast,’ and they ‘worshipped the Beast,’ saying, ‘Who is like unto the Beast?’ Who is able to make war with him?

And there ‘was given unto’ him ‘a mouth ‘speaking great things, and words against the ‘Most High;’ and power ‘was given unto’ him to ‘practise’ *his abominations* forty-two months.

And ‘he opened his mouth to reproach and

And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

3

And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?

4

And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months.

5

And he opened his mouth in blasphemy against God,

6

v. 3. *smitten, wound, healed*: Jer. xxx. 17. Hos. vi. 1. *all the world, &c.*: John xii. 19. Luke ix. 43; xxi. 8. 1 Sam. xiii. 7.

v. 4. *worshipped*: Col. ii. 18. Rom. i. 23. *gave the power, &c.*: see at vv. 1, 2. *who is like, &c.*: Ps. lxxxix. 2. Exod. xv. 11.

v. 5. *given unto*: John xix. 11. *mouth speaking great things, &c.*: Dan. vii. 8, 25. *practise*: Dan. viii. 12.

v. 6. *opened his mouth, &c.*: Job iii. 1. Isai. xxxvii. 23. *His tabernacle, &c.*: Ps. xv. 1. xci. 1.

v. 3. *One of its heads as it were wounded to death.*] From the Vulgate having ‘unum ex capitibus suis,’ as well as from the authority of ancient MSS., the words, ‘*I saw,*’ appear to be superfluous. Ver. 1 describes ‘the beast’ as ‘*having seven heads and ten horns,*’ ἑξήκοντα; and now it adds, ‘and [*having*] one of his heads’ ὡς ἐσφαγμένην; the latter words the same as in ch. v. 6, and there more properly translated, *as it had been slain*: the sense of the Greek preterperfect participle is here lost in our version. It is thus restored by Mede, ‘*quasi cæsum fuisset ad mortem*; viz. non tunc vidente Apostolo, sed priusquam bestia ex mari emerserit.’ It was only ‘*an appearance* in the head of its *having been wounded*, but its deadly wound was

healed:’—an emblem fitly descriptive of that general state of decline in the empire, which preceded the rising of the last head. See Appendix F.

v. 5. *A mouth speaking great things.*] ‘What can be *greater things and blasphemies*, than the claims of *universal Bishop, infallible Judge* of all controversies, *Sovereign of kings* and *Disposer of kingdoms, Vicegerent of Christ*, and *God upon earth?*’ Bp. Newton.

To which add the notable declaration in the Bull of Pope Boniface VIII. ‘*Finally, it is indispensable to salvation that every human creature be subject to the Pope of Rome!*’

v. 6. *In blasphemy.*] It is recorded, that, when John, Patriarch of Constantinople,

to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with

‘blaspheme God, and His tabernacle,’ and them ‘that abide in His holy place.’

And ‘it was given’ him ‘to make war with ‘the saints, and to prevail against them;’ and power ‘was given’ him over all kindreds, ‘and ‘people, and tongues, and nations.’

And ‘all the inhabitants of the land’ shall worship him; ‘every one whose name shall not ‘be found written among the living in Jerusalem, ‘when the Lord writeth up the people whom He ‘hath chosen in Christ before the foundation of ‘the world.’

‘Who hath ears to hear, let him hear.’

‘Woe to him that spoileth, for he shall be ‘spoiled;—that taketh captive, for he shall go ‘into captivity;—that taketh the sword, for he

v. 7. *given, &c.*: John xix. 11. *make war with the saints, &c.*: Dan. vii. 21. *people and tongues, &c.*: Isai. lxvi. 18. Dan. iii. 7, &c.

v. 8. *all the inhabitants, &c.*: Joel ii. 1. Zech. xi. 6. *whose name, &c.*: Isai. iv. 3. Dan. xii. 1. Ps. lxxxvii. 6. Luke x. 20. *chosen before the foundation, &c.*: Eph. i. 3, 4.

v. 9. *ears to hear, &c.*: Matt. xiii. 43.

v. 10. *Woe to him that spoileth, &c.*: Isai. xxxiii. 1. *taketh captive, &c.*: Isai. xiv. 2. Jer. xxx. 16. Ps. lxviii. 18. *taketh the sword, &c.*: Matt. xxvi. 52. *in quietness, &c.*: Isai. xxx. 15. *waiting for Christ*: Dan. xii. 12. 2 Thess. iii. 5. *people*: Ps. lxxxvii. 6. Tit. ii. 14.

tinople, first assumed the title of *Universal Bishop*, Gregory the First, the then Bishop of Rome, addressed to him a remonstrance, in which he spoke of ‘the boundless pride and self-exaltation which such a title implied;’ and he hinted further, that it seemed to him the very *name of blasphemy on the ten-horned beast in the Apocalypse*. Yet his successors have not scrupled to adopt the same. In their use and adoration of images, which is another species of *blasphemy*, (see Ezek. xx. 27—32. Isai. lxv. 7), they have gone

far beyond any thing before imagined. And if the Jews thought it *blasphemy*, ‘for any to forgive sins but God alone’ (Mark ii. 7); in the plenary indulgences, jubilees, &c., of which the popes have allowed a perfect traffic to be made in their name, what an additional charge lies against the rulers of a Church, which still declares herself infallible, and places her decrees above the authority of Scripture, and the express declarations of the Holy Spirit!



‘shall perish by the sword.’ *But* ‘in quietness,  
‘and in confidence, and in patient waiting for  
‘Christ shall be’ *the* ‘strength’ of His ‘people.’

the sword. Here is the patience and the faith of the saints.

*Another Beast is seen coming up from the Earth, and ministering to the former Beast.*

And I beheld another Beast ‘ascending out  
‘of the earth,’ and he had two horns like a Lamb,  
and he spake as a Dragon.

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

11

And he holdeth ‘rule under’ the first Beast,  
and exerciseth all his power ‘before’ him, and  
causeth the whole land, and them that dwell  
therein, to worship the first Beast, whose deadly  
wound was healed.

And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

12

And he doeth ‘great signs and wonders,’ so  
that, *after the semblance of a true prophet*, ‘he  
‘causeth fire to come down from heaven’ in the  
sight of men;

And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

13

And his ‘coming is after the working of

And deceiveth them that dwell on the earth by the

14

v. 11. *ascending out of the earth*: 1 Sam. xxviii. 13. *horns like a lamb*, &c.: comp. Matt. vii. 15. *spake like a dragon*: comp. Ps. lv. 21.

v. 12. *rule under, and before another*: see Gen. xli. 39—46.

v. 13. *great signs and wonders*: Matt. xxiv. 24. Deut. xiii. 1—4. *causeth fire*, &c.: 2 Kings i. 10.

v. 14. *After the working of Satan*, &c.: 2 Thess. ii. 9, 10. *make an image*, &c.: Exod. xx. 4. Isai. xliv. 9—20.

v. 11. *Another beast out of the earth.*]

This second *Beast* is afterwards called ‘*the false prophet*,’ Chap. xvi. 13; xix. 20. It is hence inferred to be some *Ecclesiastical* power. ‘*Pontifex Romanus cum suo clero.*’ *Mede.*

‘It seems to have been the prevailing notion with the Fathers, that the second beast was antichrist.’ Iren. L. v. 25. August. Hom. II., in Apoc., &c. Woodhouse.

v. 12. *He exerciseth all the power of the*

*first beast.*] ‘He is the common centre and cement which unites all the distinct kingdoms of the Roman Empire, and by joining with them . . . he is the occasion of the preservation of the Old Roman Empire in some kind of unity, and name, and strength; which otherwise had been quite dissolved by the inundations and wars succeeding the settlement of the barbarous nations in that empire.’ *Whiston, Newton.*

v. 14. *And deceiveth . . . by means of those*



*means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.*

‘Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish,’ saying to ‘the inhabitants of the land,’ that they should ‘make an image for’ the ‘Beast which had the wound by the sword; and *thereby* he lived.’

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

And he had power to give life to the image of the Beast, that the image of the Beast should both speak, and cause that ‘as many as would not fall down and worship the image of the Beast’ should be killed.

16 And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

And he caused all, ‘both small and great, rich and poor, bond and free,’ to receive ‘a mark’ in their right hand, or ‘in’ their ‘foreheads;’ and that no man might buy or sell, save he that had

17 And that no man might

v. 15. *as many as would not*, &c.: Dan. iii. 7.

vv. 16, 17. *both great and small*, &c.: Gen. xix. 11. Ps. cxv. 13; xlix. 2. *foreheads*: Gen. xxiv. 22: see margin. Exod. xxviii. 38. Deut. vi. 8. Ezek. xvi. 12.

*those miracles.*] That pretended miracles were made the means of propagating the new superstition, we have abundant proofs from history. Thus, when the notion of transubstantiation had suffered a great blow and discouragement from the able writings of Ratramme and John Scot, and when no other argument would avail to revive it among the people, we read that Odo, then Archbishop of Canterbury, ‘was fain to cure their infidelity by miracles; for, according to the tale, he actually changed the bread into flesh, and the wine into blood, and then turned them back again to their proper forms. St. Dunstan, his successor, took the same means of *deceiving the world* . . . a crucifix is said to *have made a speech* (see ver. 15) in favour of his zeal against the married clergy. Such mighty wonders as these had a great influence on men’s minds in those days of darkness and superstition.’ *Lowman*.

— *An image to the beast.*] It is very doubtful what the image here signifies: some say, a Council convened by the Pope, *Sir I. Newton*; some, the Pope himself, *Bp. Newton*; some, the beast himself, who, they contend, was but *an image of the Old Roman Empire*, and not the Empire itself. *Mede, Woodhouse*. Others make it a general emblem of the adoration required by the beast, as the old Roman Emperors had their *images* made, and divine honours paid to them. *Daubuz, &c.* Mr. Faber proposes a new interpretation, which, if it be not the right one, has at least the merit of simplicity. He understands from the expression, *making an image to the beast*, that the second beast, or false prophet, should perform the office of image-maker to the first beast: in other words, he should promote and enforce the worship of images.

v. 17. *That no man might buy or sell.*]

for his 'mark,' the name of the Beast or the number of his name.

Here is 'wisdom' *needed*. Let him that hath 'skill and understanding compute the number' of the Beast, for it is the number of a man; and his number is six hundred and sixty six.

buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

18

v. 18. *wisdom*: Dan. v. 11. *skill and understanding*: Dan. ix. 22. *compute the number*: Dan. ix. 2.

'Pope Martin in his bull, after the Council of Constance, commands *that they permit not heretics to have houses in their districts, or enter into contracts, or carry on commerce, or enjoy the comforts of humanity with Christians*. In this respect, as Mede observes, the false prophet *spake as the dragon*. For Diocletian published a like edict against the Christians, that *they should not have the power of buying or selling any thing, nor be allowed the liberty of drawing water itself, before they had offered incense to idols*.' Newton.

— *Who had the mark.*] 'It was customary among the ancients for servants to receive the mark of their master, and soldiers of their general, and those who were devoted to any particular deity, of the particular deity to whom they were devoted. These marks were usually impressed on their *right hand or on their foreheads*, (see ver. 16), and consisted of some hieroglyphic characters, or of the name expressed in vulgar letters, or disguised in numerical letters, according to the fancy of the imposer.' Newton.

v. 18. *It is the number of a man.*] 'i.e. a way of numbering in use among men; as the *measure of a man*, xxi. 17, is such a measure as men commonly make use of in measuring. It was a practice of the

ancients to denote names by numbers. The solution here proposed by Irenæus seems to answer best to all the particulars. He says, *that the name LATEINOS contains the number of 666, and it is very likely, because the last kingdom is so called; for they are Latins who now reign; but in this we will not glory*.' Mede, Newton, Woodhouse, &c.

Others consider it *the date* of the beast. To the time when St. John was writing, A.D. 92, add *the number of the beast*, 666; and you have A.D. 758; which well enough tallies with the time when the territory of the Exarchate of Ravenna was first made over to the Pope, under the title of Peter's Patrimony, A.D. 756. Lowman, Woodhouse.

Till time shall have confirmed, or refuted, this conjecture, let no one be too positive, beforehand, in determining the times. One would think, the frequent failure of former conjectures might be enough of itself to deter from a repetition of the same rashness;—but in the remark of our Lord Himself to His Apostles, we have an authority which, I think, applies here: *It is not for you to know the times or the seasons, which the Father hath put in his own power*. Acts i. 7. Comp. 1 Thess. v. 1, 2.



# THE REVELATION.

## CHAPTER XIV.

### INTRODUCTORY NOTE.

THE similarity of this Chapter to Chap. VII. has been already remarked. It begins with the triumphant Songs of the Blessed, after their escape from the toils and conflicts of their earthly pilgrimage. There seems a special reference also to some *particular* trials which they had endured under the persecution of the Beast and False Prophet. See vv. 9, 10.

The key to the whole is to be found in vv. 12, 13:—and these again are taken up from ver. 10 of the former Chapter, and from ver. 18 of Chap. XI. Chronological arrangement seems studiously neglected in this Chapter; events being contemplated *in an inverted order*, if in any order at all.

The whole may, in one word, be considered as the development of the history, and as the exhibition of the final rest and reward, of the faithful witnesses, Chap. XI.

This Chapter (vv. 1—6) is the portion appointed by the Church as the Epistle for The Innocents' Day.

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## PART II. SCENE V. (CONTINUED.)

### Part III.

*The “reward”, and blessedness, “of the Saints”; their faith and patience under persecution; and the destruction of their enemies.*  
See above, Ch. XI. 18, and the Introductory Note, Ch. XII.

1

And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

AND ‘I looked and behold’ the Lamb ‘standing on the holy hill of Sion, and with Him an hundred forty and four thousand’—*even all those who had* ‘the mark of His people,’ ‘His Father’s name, in their foreheads.’

v. 1. *I looked and behold*: Ezek. i. 4. *standing on the holy, &c.*: Zech. xiv. 4. Mic. iv. 7. Ps. ii. 6. *mark of his people*: Deut. xxxii. 5. *Father’s name*: Isai. lxii. 2; lxiii. 16—19. *foreheads*: Gen. xxiv. 22. Exod. xxviii. 38. Deut. vi. 8. Ezek. xvi. 12.

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v. 1. *And I looked, and lo, &c.*] Amidst considerable inversion of order, we may

observe a remarkable unity of design throughout this Chapter. *First*, the cer-



And ‘I heard a voice from heaven as the voice of many waters, and as the voice of thunder, and I heard the voice of melody,’ *as of harpers harping with their harps.*

And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

2

And ‘they sung’ as it were ‘a new song’ before ‘the throne,’ and before ‘the four living creatures, and the Elders;’ *but ‘ear hath not heard, neither have entered into the heart of man’ those ‘joyful sounds,’ when, as ‘the ransomed of the Lord, they shall return and come to Sion with songs and everlasting joy upon their heads.’*

And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth.

3

*Through what trials they have passed.* Comp. VII. 14.

These are they, who, not ‘giving heed to seducing spirits, have been presented as chaste virgins unto Christ.’ These are they which ‘follow the Lamb, whither’-soever ‘He goeth,’ and ‘remember the love of their first espousals.’ These are ‘set apart’ as ‘the firstborn, redeemed unto the Lord’—*even* ‘the firstfruits’ unto God and to the Lamb.

These are they which were not defiled with women: for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb.

4

- v. 2. *I heard a voice:* Ezek. i. 28. *as of waters, and thunder:* Ezek. xliii. 2. Ps. xxix. 3; xciii. 4. *John xii. 29. voice of melody:* Isai. li. 3.
- v. 3. *a new song:* Ps. xcviii. 1. Isai. xlii. 10. *the throne, &c.:* see at Chap. iv. *ear hath not heard, &c.:* 1 Cor. ii. 9, 10. *joyful sound:* Ps. lxxxix. 15. Luke ii. 10. *the ransomed of the Lord, &c.:* Isai. xxxv. 10; li. 11.
- v. 4. *giving heed, &c.:* 1 Tim. iv. 1. *chaste virgins:* 2 Cor. xi. 2. *follow the Lamb, &c.:* John x. 27; xii. 26; xiii. 36. Matt. xix. 28. Luke v. 11, 28. *remember, &c.:* Jer. ii. 2. *firstborn, &c.:* Numb. iii. 13. Levit. xxvii. 26, 27. *firstfruits:* James i. 18.

tainty of victory, and the blessedness of the saints, is pourtrayed by the emblem of the 144,000 in the presence of the Lamb, ver. 1—5. *Secondly*, the three Angels appear, and confirm by their seve-

ral proclamations the same truth, ver. 6—13: see at ver. 6. *Thirdly*, the earth is represented as a great harvest-field, and the adversaries of the saints are brought actually to judgment. See at ver. 14.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

And ‘deceit was not found in their mouths, ‘and in their spirit was no guile;’ they are ‘holy ‘and unblameable before God even the Father, ‘at the coming of our Lord Jesus Christ.’

*The same trials portended by the Three Angels.*

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

And I saw another ‘Angel flying swiftly’ in the mid-heaven, having ‘the Gospel of everlasting salvation to preach unto the inhabitants of ‘the earth, to all people and nations and languages,’

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

Saying with a loud voice, ‘Fear God, and ‘give glory to Him; for the day of the Lord is at ‘hand, and the year of His redeemed is come: ‘with righteousness shall He judge the world, and ‘the people with His truth. O worship the Lord ‘in the beauty of holiness; for the Lord made ‘heaven and earth, the sea, and the fountains of ‘the great deep.’

v. 5. *deceit not found, &c.*: Zeph. iii. 13. Isai. liii. 9. Ps. xxxii. 2. *holy and unblameable*: Dan. vi. 4. Eph. v. 27. 1 Thess. iii. 13; v. 23.

v. 6. *angel flying swiftly*: Dan. ix. 21. *the Gospel*: Matt. iv. 23. Rom. i. 16 xv. 19, 20; xvi. 25. *everlasting*: Isai. xlv. 17. Jer. xxxi. 3. *inhabitants, &c.* Joel ii. 1, &c. Dan. vii. 14.

v. 7. *Fear God, and give glory*: Jon. i. 9. Ps. xxxiii. 8; xevi. 7, 9. *day of the Lord at hand, &c.*: Isai. xiii. 6; xxxiv. 8; lxiii. 4. *worship the Lord*: Ps. xevi. 9. *made the heavens, &c.*: Ps. xevi. 5. 2 Kings xix. 15. Jon. i. 9. Exod. xx. 11. Acts iv. 24. Gen. i. 1—10; vii. 11.

vv. 6—13. *And I saw another angel, &c.*] ‘An angel flying through mid-air proclaims the universal spread of the Gospel. Another angel proclaims the fall of great Babylon. A third declares the dreadful end of all who partake in her idolatry. A voice from heaven responds,

and declares the blessedness of all who shall be faithful martyrs for the truth.’ See further at ver. 14. *Moses Stuart.*

vv. 6—14. Events in brief, which are more fully described Chaps. xvi. xviii. xix. *Faber.*

And there followed another Angel, saying, 'Babylon is fallen, is fallen,' that 'great city;' for 'all nations have drunk of *the* wine of her wrath and her fornication.'

And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

8

And the third Angel followed them, saying with a loud voice, If any man 'worship the Beast' and his 'image,' and and receive his 'mark in 'his forehead,' or in his hand,

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

9

The same shall 'drink of the cup of the 'fury of the Lord, which is full-mixed, and He 'poureth out of the same;' and he shall 'be 'tormented,' *as with* 'fire and brimstone,' in the presence of the Lamb, 'when He shall come 'in His glory, and all the holy angels with 'Him.'

The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

10

'And their fire shall not be quenched; the 'smoke thereof shall go up for ever;' and they have no rest 'night or day,' who worship the Beast and his image, and receive the mark of his name.

And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

11

'In quietness, and in patient waiting for 'Christ shall be' *the* 'strength' of his 'saints;' they shall 'keep the commandments of God, and 'the faith of Jesus Christ.'

Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

12

v. 8. *Babylon is fallen, &c.*: Is. xxi. 9. Jer. xxviii. 4, 9. Dan. iv. 30. *all nations have drunk of her wine*: Jer. li. 7. *her wrath*: Is. xiv. 6. *her fornication*: Jer. xiii. 27; li. 7. Ezek. xvi. 26, &c.; xxiii. 3, &c.

v. 9. *worship...image*: Dan. iii. 5, 7, &c. *beast*: see at xiii. 1. *mark in forehead*: see at ver. 1.

v. 10. *drink of the cup, &c.*: Isai. li. 17, 22. Ps. lxxv. 8. *tormented*: Luke xvi. 24. *fire and brimstone*: Gen. xix. 24. Ps. xi. 6. Ezek. xxxviii. 22. *when He shall come, &c.* Matt. xxv. 31. Zech. xiv. 5.

v. 11. *fire not quenched night or day*: Isai. xxxiv. 10; lxvi. 24.

v. 12. *in quietness, &c.*: Isai. xxx. 15. Dan. xii. 12. 2 Thess. iii. 5. *keep the commandments, &c.*: see at xii. 17.

v. 12. *Here is the patience of the saints.*] This seems the key to the whole Chapter, and is repeated from xiii. 10. It has also

a reference to Chap. xi. 18; and to the whole history of *the witnesses* in that Chapter.



13 And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

And 'I heard a voice from heaven' saying unto me, 'Write; Blessed is the end of the 'righteous, for they sleep in Jesus, and their hope 'is full of immortality.' Yea, saith the Spirit; *for* their toils *have been great, but they shall* henceforth 'enter into rest, and enjoy the fruit 'of their doings.'

*The destruction of their Enemies.*

See XI. 18.

14 And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

And 'I looked, and behold' a white cloud, and 'upon' the 'cloud' sat 'one like the Son of 'man,' having 'on his head a crown of pure gold,' and in his hand a sharp 'sickle.'

v. 13. *I heard a voice, &c.*: Ezek. i. 28. *The end of the righteous*: Numb. xxiii. 10. *they sleep in Jesus*: 1 Thess. iv. 14. *hope full of immortality*: Wisd. iii. 3, 4. *enter into rest*: Heb. iv. 10. *enjoy the fruit, &c.*: Isai. lxxv. 22; iii. 10. *toils great*. The ἐκ τῶν κόπων of this passage is considered expressive of more than ordinary toils. Comp. Rev. vii. 14. τῆς θλίψεως τῆς μεγάλης.

v. 14. *one like the Son of man*: Dan. iii. 25; vii. 13; x. 16. John. i. 52. *on a cloud*: Isai. xix. 1. Dan. vii. 13. *a crown of pure gold*: Ps. xxi. 3. *a sickle*: Joel iii. 13.

v. 13. *from henceforth*] There might be some reference here to the particular sufferings of some fierce and raging persecution; but the words are usually considered to mean *from the time of departure*, and thus to authorize the belief, that to those who 'die in the Lord,' the transition to a state of rest and conscious happiness will be immediate. *Lowman, Berengaudus apud Ambros., &c.*

vv. 14—20. *And I looked, and behold, &c.*] 'What has been already done, first by symbol and then by proclamation, is now, after the manner of the book, done

as it were a *third* time by the employment of new and different symbols.' *Moses Stuart.*

— 'After a long consideration of the subject, I rest in the opinion of Mede, Newton, Lowman, Doddridge, and Bengelius, that the apocalyptic harvest denotes a harvest, not of mercy, but of wrath. The *harvest* is some eminent judgment, which occurs at the beginning of the Time of the End, or at the commencement of the Seventh Vial; the *vintage*, some concluding judgment, which occurs at the close of that period.' *Faber.*

And another Angel came out of the temple, crying with a loud voice to Him that sat upon the cloud, 'Put in the sickle, for the harvest is 'ripe; and the time of the reapers is come.'

And He that sat on the cloud thrust in the 'sickle' on the earth, and the earth was 'reaped.'

And another Angel came out of the temple which is 'in the heavens,' he also having a sharp 'sickle.'

And another Angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp 'sickle,' saying, 'Put in the sickle;' make 'the press full, and the fats overflow; for the wickedness of the earth is great, and her grapes are grapes of gall.'

And the Angel 'thrust in his sickle into the earth, and 'gathered the grapes,' and cast them into 'the winepress of the fury of the Lord.'

And He 'trod them in His anger, and 'trampled them in His fury,' and their 'blood' came out of 'the winepress,' even 'from the sword unto the belly,' by the space of a thousand six hundred furlongs.

And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

And another angel came out of the temple which is in heaven, he also having a sharp sickle.

And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

v. 15. *put in, &c.*: Joel iii. 13. *time of reapers, &c.*: Matt. xiii. 37. Jer. li. 33.

v. 17. *in the heavens*: Heb. ix. 23.

v. 18. *Put in the sickle*: Joel iii. 13. *press full, &c.*: Joel iii. 13. *grapes of gall*: Deut. xxxii. 32—35.

v. 19. *the winepress, &c.*: Isai. lxiii. 3, 6; xvii. 5.

v. 20. *blood...winepress*: Is. lxiii. 1—6. *from the sword unto the belly*: 2 Esdr. xv. 35.

v. 18. *Which had power over fire.*] This may allude to the priest's office in the temple, Levit. vi. 9—13, who was appointed to keep the altar-fire continually burning. *Elliott.*

v. 20. *A thousand and six hundred furlongs.*] A circuit of this length would exactly form a superficial square of fifty miles. Now the hill-country of Judæa

between the two seas is about of that extent. *Elliott.*

This coincidence was long since noticed by Jerom. *Faber.*

The circumstance confirms the expectation, that Palestine may be the destined scene for the final destruction of the Antichristian powers. Comp. the Note, Chap. xvi. 16.



# THE REVELATION.

## CHAPTER XV.

*End of intermediate Scene; see Introduction, Ch. XII.*

1 And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

AND I saw another 'sign in heaven' great and marvellous, seven angels having the seven last 'plagues that shall come upon 'the whole earth;' for 'the transgressors are come 'to the full, and the wrath is come upon them to 'the uttermost.'

2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

And I saw as it were 'a molten sea,' pure as 'the firmament' of heaven; and 'the colour of it 'was like fire;' and them that had 'gotten the 'victory' over 'the beast' and over his image, and over the number of his name, standing *like the Israelites* 'on the shore of the Red Sea,' having the 'harps' of God;

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvel-

And they sing 'the Song of Moses the

v. 1. *sign in heaven*: Matt. xxiv. 30. 24. *plagues*: Lev. xxvi. 21. 2 Esdr. xv. 27. *transgressors, &c.*: Dan. viii. 23. *wrath...to the uttermost*: 1 Thess. ii. 16. Comp. Ezek. ix. 9.

v. 2. *a molten sea*: 1 Kings vii. 23. *the firmament*: Ezek. i. 22. *colour like fire*: 2 Esdr. xiv. 39. *gotten the victory*: Ps. cxviii. 1. *on the shore of Red Sea*: Exod. xiv. 31; xv. 1, &c. *harps*: see at Chap. v. 8.

v. 3. *Song of Moses*: Exod. xv. Deut. xxxii. *Moses, the servant of God*:

v. 2. *A sea of glass mingled with fire.*] In allusion, generally, to *the molten sea* which was set in the Temple for the purification of the priests, 1 Kings vii. 23—44. But there are several particulars added, in the picture here given of *the sea*, which seem to require some further explanation. We have the *sea mingled with fire*, and the *victors standing on the sea*. By the ancients the sea was understood to represent the waters of baptism: the idea is pleasing and scriptural; but it is well added by Woodhouse, that 'it seems to represent not only the water used in baptism, but that also which the water represents, the

blood of the Redeemer;' for it is this alone which, applied by the Spirit through faith, can make us clean. *The Spirit*, then, is represented by *the fire*. There seems also an allusion to the *Red Sea*. The very hue of *the fire* might suggest a sea of that colour; and we know it was a type of our baptism (1 Cor. x. 1—5), no less than the scene of a signal and miraculous victory to the Israelites, who, like the *victors* here described, *stood on the shore* of that *sea*, and beheld their enemies overwhelmed in its waves.

v. 3. *The Song of Moses.*] 'On the Sabbaths,' says Lightfoot, 'there was an



‘servant of God,’ and the Song of the Lamb,  
‘saying,

lous *are* thy works, Lord  
God Almighty; just and true  
*are* thy ways, thou King of  
saints.

Who shall not fear thee, O  
Lord, and glorify thy name?  
for *thou* only *art* holy: for  
all nations shall come and  
worship before thee; for thy  
judgments are made mani-  
fest.

4

## THE ANTHEM;

### A SABBATICAL HYMN OF TRIUMPH,

*declaring*

That GOD ONLY is HOLY, and ought ALONE to be  
WORSHIPPED.

Vv. 3, 4.

SING unto the Lord, for He hath done marvellous things;

Ascribe ye greatness unto our God.

The Lord JEHOVAH is our strength and our song,

He also is become our Salvation:

Dent. xxxiv. 5. Mal. iv. 4. *King of saints*: comp. Tobit xiii. 15, *Lord of the just*. Others read ἐθνῶν, *King of nations*: Jer. x. 7.

vv. 3, 4. 1, 2 Exod. xv. 1. Deut. xxxii. 3. Isai. xii. 5. Ps. xcvi. 1.

— 3, 4 Exod. xv. 2. Isai. xii. 2.

additional Sacrifice, according to the appointment, Numb. xxviii. 9, 10; and at the time of it the Levites sang *Moses' Song*, in Deut. xxxii., divided into six parts, one part on each Sabbath-day successively. Thus did they at the additional Morning Sacrifice; and at the Evening Sacrifice they sang *Moses' Song* in Exod. xv.' Hence, we are clearly authorized to consider the Anthem in this place as a *Sabbatical Song*:—it is also a *Song of triumph*, because sung by *them that had gotten the victory*. ver. 2.

v. 4. *Thou only art holy.*] Can we fail

to be reminded of those beautiful words in the Office for the Holy Communion, ‘For Thou only art holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father.’ This Hymn is retained also in the Roman Catholic Service of the Mass. With what consistency they can retain also their Adoration of the Saints, and how they can reconcile these their prayers to the ‘ONLY Lord’ God with the Divine Honours they pay to the Blessed Virgin, and other human beings, it is not very easy to imagine.

A God of truth, and without iniquity, 5  
Just and right is He:  
His Name only is excellent,  
And His praise above heaven and earth.  
Who is like unto Thee, O Lord, among the gods? who is like  
unto Thee?

Glorious in holiness, fearful in praises, doing wonders? 10  
All nations whom Thou hast made shall come and worship before  
Thee,  
And shall glorify Thy name.

The Lord hath made known His Salvation,  
His righteousness hath He openly shewed in the sight of all people.

5      And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened :

   And after that, ‘I looked, and behold,’ ‘the ‘secret place of the tabernacle of witness’ was opened ‘in the heavenly places.’

PART II. SCENE VI.

*On the sounding of the Seventh Trumpet (see xi. 15),  
seven Vials are poured out.*

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

vv. 3, 4.	5, 6	Deut. xxxii. 4 Ps. cxlv. 17.
—	7, 8	Ps. cxlviii. 13 ; xcvi. 9 ; lvi. 10. Isai. xlii. 8. Acts iv. 12.
		Comp. Chap. xiv. 7.
—	9, 10	Exod. xv. 11.
—	11, 12	Ps. lxxxvi. 9.
—	13, 14	Ps. xcvi. 2. Luke ii. 30, 31.

v. 5. *the secret place*: see at xi. 19. *tabernacle of witness*: Numb. i. 50. *in the heavenly places*: Heb. viii. 5; ix. 12, 23, 24.

v. 6. *clothed in white linen*, &c.: Ezek. ix. 2, 10, 11. x. 1—7; xliv. 17. Exod. xxviii. 8. Dan. x. 5.

v. 6. *And the seven angels came out,* with the preceding verse. *There,* the  
&c.] This has no immediate connexion prophet marks by anticipation, and in

And one of 'the four living creatures' gave unto the seven angels seven 'golden vials,' full of 'the fury of the Lord, who liveth for ever and 'ever.'

And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

7

And 'the temple was filled with smoke,' and with 'the brightness of the glory of the Lord;' and no man was able to enter into the temple, till the seven 'plagues' of the seven angels were fulfilled.

And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

8

v. 7. *golden vials*: φιάλας, i. e. bowls, or basins: 2 Chron. iv. 8. Zech. xiv. 20.

*the fury of the Lord*, &c.: Ezek. ix. 8. Dan. iv. 34; vi. 26; xii. 7.

v. 8. *temple filled*, &c.: 1 Kings viii. 10. 2 Chron. v. 13. Isai. vi. 4. Ezek. x. 4; xl. 34.

v. 9. *plagues*: see at ver. 1.

brief summary, *the end* of the following scene; *here*, he resumes it from the very *beginning*, in full detail. *Mede*.

At this verse, the Episode, so to speak, which begun at Chap. xii. 1, is brought to an end, and we return to the main series of events. The connecting links, as it were, are *the Song* just recited, and *the Scenery*, which both tally with those in Chap. xi. 17—19. Observe, too, that

*the Temple*, and *the temple-scenery*, is now again brought more prominently into view, as it was previously to the Episode, Chap. xii.—xv. 6. Compare the Note, p. 83.

v. 7. *Seven golden vials*.] The idea of *sacrifice* is still kept up: for to this the *vials*, or bowls from which the meat-offering was poured out, would naturally refer. See the Notes, v. 8; viii. 3.

## CHAPTER XVI.

### INTRODUCTORY NOTE.

THE general likeness of the scenes and symbols of this Chapter to those of Chap. VIII., can hardly fail to have struck the most cursory reader.

'As the judgments predicted, Chap. VIII., were destined to fall on the Roman Empire, so these of Chap. XVI. appear to be aimed at the Roman Church.' *Faber*.

Both Mede and Sir I. Newton regarded many of the prophecies of this Chapter as unfulfilled up to their time. They have since been referred to the events of the French Revolution, A. D. 1788 to A. D. 1812. This application of them is received and supported by many of our ablest Commentators, as *Faber*, *Elliott*, *Keith*, &c. The truth of such application time alone can fully shew; but it may be thought by some, and not without reason, that we are living too near the event to form a dispassionate judgment. By the advocates of this view, we are thought to be now living under the *Sixth Vial*,



specially characterised by 'the drying up' of the Ottoman, as the Seventh will be by the demolition of the Roman, power. Whoever has watched the course of events since the year A. D. 1820, when the Greeks first asserted their independence, must be impressed with the remarkable and rapid decay of the former, at least, of those powers.

### *The Vials are poured out. The First Four Vials.*

- 1 And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.
- 2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.
- 3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.
- 4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.
- 5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.
- 6 For they have shed the blood of saints and prophets,
- AND 'I heard a voice of a loud noise from 'the temple' saying to the seven angels, 'Go through the midst and pour out' the seven vials of 'the fury of the Lord upon the earth.'
- And the first went, and 'poured out' his vial upon the land, and there was a noisome and 'grievous plague-spot' upon the men who had the mark of 'the beast,' and upon them which 'worshipped' his 'image.'
- And the second Angel 'poured out' his vial upon 'the sea, smiting her power therein;' and 'it became blood' as of a dead man; 'and all flesh died that moved in' the sea.
- And the third Angel 'poured out' his vial upon 'the springs and fountains of waters,' and 'they also became blood.'
- And I heard the Angel of the waters say, 'Righteous art Thou, O Lord, who livest for ever 'and ever, and upright are Thy judgments.'
- For 'the blood of Thy servants have they

v. 1. *a voice of noise, &c.*: Isai. lxvi. 6. *go through the midst, &c.*: Ezek. ix. 4, 8. Jer. x. 25. *the earth*: Isai. viii. 22; xi. 4. Mal. iv. 6.

v. 2. *grievous plague-spot*: Græce ἑλκος, Exod. ix. 9. Lev. xiii. 18. *worshipped image*: Dan. iii. 5, 7, &c.

v. 3. *the sea, &c.*: Zech. ix. 4; and see at viii. 3. *it became blood*: Exod. vii. 19. *all flesh died, &c.*: Gen. vii. 21.

v. 4. *springs, &c.*: Jer. li. 36; and see at viii. 9. *they became blood*: Exod. vii. 19.

v. 5. *righteous art Thou, &c.*: Ps. cxix. 137; li. 4. *who livest, &c.*: Dan. iv. 54; vi. 26; xii. 7.

v. 6. *The blood of Thy servants, &c.*: Ps. lxxix. 2. Ezek. ix. 9. *Thou hast*

‘shed like water round about Jerusalem, and  
‘Thou hast rendered them sevenfold into their  
‘bosom; Thou hast given them according to their  
‘desert.’

and thou hast given them  
blood to drink; for they are  
worthy.

And ‘I heard a voice’ from the altar saying,  
Even so, ‘Lord God Almighty; for all Thy ways  
‘are judgment; a God of truth and without  
‘iniquity, just and right art Thou.’

And I heard another out  
of the altar say, Even so,  
Lord God Almighty, true and  
righteous *are* thy judgments.

And the fourth Angel ‘poured out’ his vial  
upon ‘the Sun;’ and power was given him to  
scorch men with fire.

And the fourth angel pour-  
ed out his vial upon the sun;  
and power was given unto  
him to scorch men with fire.

And men were scorched with great heat,  
and they ‘cursed their God,’ who ‘hath power’  
over these ‘plagues;’ and they ‘repented not of  
‘their wickedness, neither laid it to heart, to give  
‘glory to His name.’

And men were scorched  
with great heat, and blas-  
phemed the name of God,  
which hath power over these  
plagues; and they repented  
not to give him glory.

### *The Fifth Vial, or Vial poured upon the Throne of the Beast.*

AND the fifth Angel ‘poured out’ his vial upon  
‘the throne of the Beast;’ and ‘darkness  
‘was set upon the land,’ and they ‘gnashed their  
‘teeth,’ *when they* ‘beheld the desolation,’

And the fifth angel poured  
out his vial upon the seat of  
the beast; and his kingdom  
was full of darkness; and  
they gnawed their tongues  
for pain,

And ‘they cursed the God of heaven’ be-  
cause of their distresses and their sores; and  
‘they turned not from the evil of their ways.’

And blasphemed the God  
of heaven because of their  
pains and their sores, and re-  
pent not of their deeds.

*rendered, &c.*: Ps. lxxix. 12. 2 Esdr. xv. 53, 56. *given them, &c.*: Ps. xxviii. 4.  
Lam. iii. 64.

v. 7. *heard a voice*: Exod. iii. 2—7. Ezek. i. 28. *Lord God Almighty*: Exod.  
vi. 2, 3. Gen. xvii. 1. *all Thy ways, &c.*: Deut. xxxii. 4. Dan. iv. 37. Ps. cxi. 7.

v. 8. *sun*: Ezek. xxxii. 7. Gen. xxxvii. 9, &c.

v. 9. *cursed their God*: Isai. viii. 21. *hath power*: Rom. ix. 21. Ps. lxii. 11.  
*repented not, &c.*: Jer. v. 3; viii. 6. Mal. ii. 2. Exod. viii. 15, 32; ix. 27, 35, &c.

v. 10. *The throne, &c.*: Ps. xciv. 20. *darkness, &c.*: Ezek. xxxii. 8. Exod.  
x. 21, 22. *gnashed their teeth*: Ps. cxii. 10, comp. Isai. lxv. 4. Jer. xxv. 34.  
*beheld the desolation*: Ps. xlv. 8; lviii. 10.

v. 11. *cursed, &c.*: Isai. viii. 21. Dan. iv. 37. *turned not, &c.*: Ezek. xxxiii. 11.



*The Sixth or Euphratean, Vial. The unclean Spirits.*

12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

AND the sixth Angel 'poured out' his vial upon 'the' great 'river Euphrates,' and 'the deeps of the river were dried,' that the *chosen people* might 'pass over dryshod,' *from the land of their captivity*, to be 'Kings and Priests 'unto God.'

13 And I saw three unclean spirits like frogs *come out of the mouth of the dragon*, and out of the mouth of the beast, and out of the mouth of the false prophet.

And I saw three 'unclean spirits' 'coming 'up' *like 'the frogs' of Egypt*, out of the mouth of the dragon, and out of the mouth of 'the beast,' and out of the mouth of the 'false prophet.'

14 For they are the spirits of devils, working miracles, *which go forth unto the kings of the earth and of the whole world*, to gather them to the battle of that great day of God Almighty.

For they are 'the spirits' of 'devils, working 'signs and lying wonders,' which go forth to the 'kings of the earth and of the whole world, to 'assemble them to the war of that great and 'terrible day of the Lord Almighty.'

v. 12. *river Euphrates*: Deut. xi. 24. *deeps of the river dried*: Is. xi. 15, 16. Zech. x. 11. *the chosen people of the Ten tribes to pass over*: 2 Esdr. xiii. 40—47. And see Isai. xi. 11, 12, 16. Zech. x. 6—11. Jer. xxxi. Hos. xi. 8—11. *Kings and Priests*: Exod. xix. 6.

v. 13. *unclean spirit*: Zech. xiii. 2. Matt. x. 1. Mark i. 27, &c. *frogs*: Exod. viii. 2, 7. *false prophet*: 2 Pet. ii. 1.

v. 14. *spirits and devils, &c.*: 1 John iv. 1. 1 Tim. iv. 1. 2 Thess. ii. 9. *kings of the earth*: Ps. cx. 5; xlviii. 4; lxxii. 11. *assemble to the war, &c.*: Zech. xiv. 2. Joel iii. 2; ii. 31.

v. 12. *The great river Euphrates.*] 'As the *loosing of the four angels*, who were *bound on the Euphrates* (Chap. ix. 14) denoted the *rise* of the Ottoman Empire; and as the strong and mighty waters of that river had been already used in Isaiah to describe the invading kings and armies from the adjacent countries; there can be little doubt, that the exhaustion or drying up of the river must denote the destruction of the same kings and armies; i. e. of the Ottoman Empire.' From Faber.

— *The way of the kings of the east.*]

Supposed by Mede to be the dispersed children of Judah; by Faber, the lost tribes of Israel, now in Assyria; by Woodhouse, the kings of the remaining three monarchies, Dan. vii. 12. Mr. Faber's view appears to me to be best supported by corresponding passages of Scripture. Add Ps. cxiii. 8.

v. 14. *The spirits of devils working miracles.*] The description seems analogous to that of St. Paul, 1 Tim. iv. 1, *giving heed to seducing spirits, and doctrines of devils.*



‘Behold! I come as a thief in the night!  
‘Blessed is he that watcheth, and is undefiled in  
‘the way, lest he be found naked, and his shame  
‘be discovered.’

And they ‘assembled them together’ into  
a place called the hill of Megiddo.

Behold, I come as a thief.  
Blessed is he that watcheth,  
and keepeth his garments,  
lest he walk naked, and they  
see his shame.

15

And he gathered them to-  
gether into a place called in  
the Hebrew tongue Arma-  
gedden.

16

### *The Seventh Vial is poured out. The dissolution of Satan’s kingdom, and the Final Consummation.*

AND the seventh Angel ‘poured out’ his vial  
upon the kingdom ‘of the power of the  
‘air;’ and ‘there came a loud voice from the  
‘temple, saying, IT IS DONE.’

And the seventh angel  
poured out his vial into the  
air; and there came a great  
voice out of the temple of  
heaven, from the throne,  
saying, It is done.

17

- v. 15. *I come as a thief*: 1 Thess. v. 2. *Blessed, &c.*: Ps. cxix. 1. Mark xiii.  
35—37. Luke xxi. 27, 36. *not naked, &c.*: 2 Cor. v. 3. Ezek. xvi. 37.  
v. 16. *Megiddo*: Judg. v. 19. 1 Esdr. i. 29.  
v. 17. *the power of the air*: Ephes. ii. 2, comp. Ephes. vi. 12. *there came, &c.*:  
Isai. lxvi. 6. *it is done*: Ezek. xxxix. 8.

v. 16. *Armageddon*.] Or the hill of  
Megiddo; which lies between the Dead  
Sea and the Mediterranean. There are  
not wanting other prophecies which seem  
to mark out Palestine as the future scene  
of the fatal battle by which Antichrist  
will be finally overthrown. See Ezek.  
xxxix. 17. Dan. xi. 45. Joel iii. 12, 14.  
The reader may consult *Elliott* on Chap.  
xiv. 20, and *Faber*, B. v. Ch. 8.

vv. 17—21. *And the seventh angel, &c.*] It is well observed by Bishop Newton, that, as the seventh seal and the seventh trumpet contain many more particulars than any of the former seals and former trumpets; so the seventh vial contains more than any of the former vials. To this observation it may be added, that the mode

of arranging the seventh vial exactly corresponds with the mode of arranging both the seventh seal and the seventh trumpet. At the opening of the seventh seal, which comprehends all the seven trumpets, and thence likewise all the seven vials, a brief syllabus is given of its contents; and these contents are afterwards set forth at large, when the prophet goes on to treat of the several subordinate periods (Rev. viii. 1—5). A similar account may be given of the seventh trumpet; see Rev. xi. 15—19. So now again, at the effusion of the seventh vial, the very same plan is still pursued: a brief syllabus of its contents is first given; and, afterwards, a larger explanation is afforded, when the prophet descends to treat of particulars.

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

And there were 'thunderings and lightnings' and voices,' and a great 'earthquake, such as 'never was since there was a nation unto that 'time,' so mighty 'an earthquake' and so great.

And the 'great' city was divided into three parts, and the cities of the nations fell; and 'great Babylon' came in 'remembrance' before God, to 'make her drink of the wine-cup of the 'fury, indignation, and wrath of the Lord.'

And every island fled away, and 'the mountains and all the hills' *were* 'moved,' and 'no 'place was found for them.'

And there fell 'a very grievous hail' upon men out of heaven, *every stone* about the weight of a talent; and 'men cursed their God' because of 'the plague of the hail,' for 'the plague' thereof was 'very grievous.'

- v. 18. *lightnings*, &c.: Exod. xix. 16, 19. Ps. cxviii. 13, 14; lxxvii. 18. *earthquake*: Isai. xxix. 6. Ps. cxviii. 7. *such as never was*, &c.: Dan. xii. 1.  
v. 19. *great Babylon*: Dan. iv. 30. *remembrance*: Mal. iii. 16. *make to drink*, &c.: Jer. xxv. 15, &c.; li. 17, 22. Rom. ii. 8.  
v. 20. *the mountains*, &c.: Jer. iv. 23, 24. *no place found for them*: Dan. ii. 35.  
v. 21. *a very grievous hail*: Exod. ix. 24. *plague*, &c.: Exod. xi. 1. Levit. xxvi. 21.

## CHAPTER XVII.

### INTRODUCTORY NOTE.

THE identity of *the Beast* here again brought under our notice, with that described in Chap. XIII., is susceptible of accurate proof, as was already observed in the Notes on that Chapter. The reader will find a tabular parallel, clearly showing this, in the Appendix on this subject.

It may be an appropriate introduction to this second Vision of *the Beast*, to repeat the observations we have there cited from the accurate pen of Davison.

'The general draught of the Vision, which we have clear and unambiguous, is this; a domineering power to be established in the city of Rome, to corrupt the faith, to spread that corruption, to be distinguished by its display of gaudy splendour; to persecute the professors of the Christian faith; to intoxicate itself in the blood of persecution; to be supported by subservient kings; to requite them for their homage



with the larger draught of her cup of abomination . . . One history in the Christian Church has fulfilled the prophecy in all its points; that the history of the See of Rome. Gross and flagrant corruptions of doctrine and worship; meretricious splendour; a sanguinary spirit of persecution; a system of domineering policy exercised over dependent kings and infatuated nations; these are the qualities concentrated, by the prophecy, in that power.' *Davison's Discourses on Prophecy.*

*Further details of the Seven-headed Ten-horned Beast.*

*A scarlet-robed Woman riding thereon.*

AND there came out one of the seven Angels which had the seven vials, and talked with me, saying, Come hither, I will shew thee 'the judgment of the Lord on the 'great harlot, that dwelleth upon many waters.'

And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

1

'With whom the kings of the earth have 'committed whoredom,' and 'the inhabitants of 'the earth have drunken of her wine;' but 'the 'Lord will judge her, as women that break wed-' 'lock are judged.'

With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

2

So I was led up of the Spirit into the wilderness, and I saw a woman sitting upon a scarlet

So he carried me away in the spirit into the wilderness: and I saw a woman

3

v. 1. *judgment, &c.*: Ezek. xvi. 38. Jer. l. 15; li. 6. *great*: Dan. iv. 30. *harlot*: Ezek. xvi. 35; xxiii. 19. Isai. i. 21. Jer. ii. 20; iii. 1—3. Hos. ii. 5; ix. 1. *dwelleth upon many waters*: Jer. li. 13.

v. 2. *kings of the earth*: Jer. xxv. 14—26. *commit whoredom with her*: Ezek. xxiii. 43; xx. 30. *inhabitants of the earth*: Joel ii. 1. Zech. xi. 6. *drunken of her wine*: Jer. li. 7. *the Lord will judge, &c.*: Ezek. xvi. 38. 2 Esdr. xv. 55.

v. 3. *blasphemy*: see Isai. lxv. 7. Ezek. xx. 27—30. Dan. xi. 36. *heads and ten horns*: see at chap. xiii. 1. *scarlet*, κόκκινος: 2 Sam. i. 24. Exod. xxviii. 5, 6, &c. Heb. ix. 19.

v. 3. *A woman upon a scarlet-coloured beast.*] Take in the account given ver. 18, and there can be no doubt that this woman, though mystically called Babylon, is really Rome. See the Note at ver. 18.

'The Fathers, from Tertullian to Augus-

tine, generally understood Rome to be designated under this emblem of the harlot.' Woodhouse.

— *Having seven heads and ten horns.*]

See at Chap. xiii.

— *blasphemy.*] See note, xiii. 6.



sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

beast, *and which was* full of names of ‘blasphemy,’ and had seven ‘heads and ten horns.’

4

And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication :

And the woman was arrayed in ‘purple and ‘scarlet colour,’ and decked ‘with gold and precious stones,’ having ‘a golden cup’ in her hand, full of ‘abominations and lewdness of her whoredoms:’

5

And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

And upon her ‘forehead’ was a name written, ‘the mystery of iniquity, Babylon the great, ‘the mistress of witchcrafts, and of abominations ‘of her idols.’

6

And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus : and when I saw her, I wondered with great admiration.

And I saw the woman ‘drunken with the ‘blood of the saints,’ and with the blood of the martyrs of Jesus, and, when I saw her, ‘I was ‘astonished’ with great astonishment.

v. 4. *purple and scarlet* : Exod. xxviii. 5, 6. Ezek. xxvii. 7. Jer. x. 9. *gold and precious stones* : Dan. xi. 38. Ezek. xvi. 10—13. Exod. xxviii. 5, 6, &c. *abominations, &c.* : Jer. xiii. 27. Ezek. xvi. 22 ; xxviii. 29, 35.

v. 5. *forehead* : Jer. iii. 3. *mystery of iniquity* : 2 Thess. ii. 7. *great Babylon* : Dan. iv. 30. *mistress of witchcrafts* : Nah. iii. 4. *idols called abominations* : 1 Kings xi. 5, 33. Ezek. xx. 30 ; xxiii. 37. Isai. xlvi. ; lvii. 3—10.

v. 6. *drunken* : 2 Esdr. xv. 53. *blood, &c.* : Ezek. xvi. 38 ; xxii. 2—4 ; ix. 9. *comp.* Dan. vii. 21. *astonished* : Dan. iv. 19.

v. 5. *Babylon the great.*] On comparing this and the following Chapter with the ancient prophecies, we find the figures and expressions there separately employed against heathen Babylon and apostate Jerusalem, here collected, as it were, into one, and pointed against this single *scarlet lady*. Thus, Jer. l. and Ezek. xvi., the one against ancient Babylon, and the other against Jerusalem, are here cited as equally applicable to the new *Babylon the great*.

— *Mother of harlots.*] It deserves to be noted, that for once that heathen Babylon, or Nineveh, is called *harlot* in the Prophets, apostate Jerusalem is called so a dozen times. See the parallel passages on ver. 1.

v. 6. *I wondered with great admiration.*] ‘It has been observed, I think justly, that the persecution of Christians at the time of the vision, was not likely to have occasioned such astonishment in the Apostle ; but he might well greatly wonder, that Rome *Christian*, once so famous for purity of faith and patient suffering for the profession of truth, should become another Babylon for idolatry and persecution. From hence Protestant interpreters may with reason infer, that this vision does *not* represent the persecution of Rome *heathen*, but of Rome *Antichristian*.’ Lowman.

In a Romish Commentary on the Apocalypse, under the name of *History of the*

And the Angel said unto me, Wherefore didst thou marvel? I will 'tell thee the interpretation of' this mystery of the woman, and of 'the beast' that carrieth her, which hath the seven 'heads and ten horns.'

Concerning the Beast which thou sawest, and *which, at the former vision, appeared as though one of his heads had been wounded, and was healed again*;—I tell thee now again, in other words, he was, and is not, and shall re-ascend out of the *troubled* sea; but 'desolation shall come upon him,' and 'the Lord shall consume him with the spirit of His mouth, and shall destroy him with the brightness of His coming:' Thus 'the Beast shall be slain;' yet 'the inhabitants of the earth, whose names were not written in the book of life from the foundation of the world, shall go after him, wondering at his

And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

v. 7. *interpretation, &c.*: Dan. iv. 19. Gen. xl. 12.

v. 8. *at the former vision*: see Chap. xiii. 3. *desolation, &c.*: Isai. xlvii. 11. *the Lord...with the brightness of His coming*: 2 Thess. ii. 8. *the beast shall be slain*: Dan. vii. 11. *the inhabitants, &c.*: see at xiii. 3, 8.

Church by Signor Pastorini, the ten horns, soon after mentioned, are allowed to be the ten kingdoms into which the Empire was divided by the Goths. This interpretation was, in fact, as old as St. Jerom. But, if the harlot be Rome Pagan, I should be glad to know when these kingdoms devoured her flesh, as St. John tells us they did, ver. 16, and made her desolate and naked? For remember, Rome was already Christian, before the incursions of the Goths! And again, if it be Rome Pagan, when did she teach the Gothic kingdoms her idolatries, and cause them to adopt her superstitions, as the harlot does? see xviii. 2, 4, 5. Faber.

v. 8. *And yet is.*] The three various readings are

καὶ παρέστω,  
καίπερ ἐστίν,  
καὶ παρέσται.

Of these, the last may seem the most probable, when we observe the parallelism in this latter to the former part of the verse: according to which we should be led, in this clause, to expect something corresponding to the words, *and shall ascend out of the abyss*. In the future, καὶ παρέσται, we should have this correspondence, but not in the other readings. The sense is not materially affected. 'καὶ παρέσται. Sic antiqua documenta summo consensu.' Bengel.



‘power,’ when they behold ‘the Beast’ that was, and is not, and yet shall *re*-appear.

9 And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

Here is *needed* ‘the understanding of the ‘wise.’ The seven heads are seven mountains on which the woman sitteth,

10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

And *they* are seven kings; five are fallen, and one is, and the other is not yet come, and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

And the Beast that was, and is not, is both *in order of number* an eighth king, and *yet, by usurpation of their place and adoption of their policy*, one of the seven, and ‘he shall come to ‘his end by the destruction determined.’

12 And the ten horns which thou sawest are ten kings, which have received no king-

And the ‘ten horns’ which thou sawest, represent ‘ten kingdoms that shall arise,’ which

v. 9. *understanding of the wise*: Dan. xii. 10.

v. 11. *come to his end*, &c.: Dan. ix. 27; vii. 11, 22; xi. 45. and see at ver. 8.

v. 12. *kings for kingdoms*: Dan. vii. 17 and 23, compared. Dan. viii. 20, 21; ii. 37. So ‘Prince’ for the whole nation of the Romans: Dan. xi. 18. See the Note in Appendix (F).

v. 9. *Seven mountains*. Compare ver. 18; and the allusion to *Rome* is evident, and admitted by all interpreters.

‘*de septem totum circumspicit orbem,  
Montibus, Imperii Roma Deūmque locus.*’

OVID. *Trist.* i. 4.

‘*Diis quibus septem placuere coller.*’—HOR.

‘*Scilicet et rerum facta est pulcherrima Roma,  
Septemque una sibi muro circumdedit arces.*’

VIRG. *Georg.* ii. 534, 5.

v. 10. *Seven kings*.] That *kings* here mean *kingdoms*, see at ver. 12. The *five fallen* are those other forms of government at Rome, previous to the Imperial: viz. 1. Kings; 2. Consuls; 3. Dictators; 4. Decemvirs; 5. Military Tribunes. *Mede, Newton, Lowman, &c.*

v. 11. *Even he is the eighth*.] ‘The last head of the beast is indeed but the *seventh* (for the beast had no more heads than seven in the vision), yet for some respects

is an eighth; viz. because the sixth head, the sovereignty of Cæsars (that head which in St. John’s time *was*) declined at length to a Demi-Cæsar, confined to the West,’ *Mede*.

‘In some sense *the seventh*, in another sense the eighth head of Roman government.’ *Lowman*.

‘*Præclaré Primasius: Hunc, quem octavum dicit, NE ALTERIUS GENERIS æstimates, subjecit, Ex septem est.*’ *Bengel*.

v. 12. *The ten horns are ten kings*.] So in Daniel vii. 24. Comparing ver. 17 with 23 of that chapter, it would further appear, that *king* and *kingdom* were used as synonymous terms by the prophet. In like manner, ‘prince’ in Dan. xi. 18, stands for the whole nation of the Romans. It may seem strange that other forms of government should all be called ‘*king-doms*,’



have not yet received their *respective* dominion; but they shall receive authority as 'kingdoms,' and all subsist at one time conjointly with the Beast.

These have one mind, and shall give their power and authority unto 'the Beast.'

They also shall 'make war with the' Lamb, and with His 'Saints;' and, *though they prevail for a time, yet at the end* the Lamb shall have 'the victory,' 'for He is King of kings, and Lord of lords;' 'then shall they be known who are 'His chosen, His saints, and His faithful servants.'

And he saith unto me, 'The waters' which thou sawest, where 'the harlot dwelleth,' represent 'the people,' and multitudes, 'and nations 'and tongues.'

And 'the ten kingdoms shall be raised up, 'and shall deal with the harlot hatefully, and

dom as yet; but receive power as kings one hour with the beast.

These have one mind, and shall give their power and strength unto the beast.

These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

And the ten horns which thou sawest upon the beast, these shall hate the whore,

v. 14. *make war with the saints*: Dan. vii. 21, 25. *the victory*: Ps. xcvi. 1. *King of kings, &c.*: Deut. x. 17. 1 Tim. vi. 15. *then shall they be known, &c.*: 2 Esdr. xvi. 73. Isai. lxv. 9. Zech. xiv. 5.

v. 15. *the waters...dwelleth*: Jer. li. 13. Ezek. xxiii. 19, and see at ver. 1. *the people, &c.*: Ps. lxv. 7. Isai. xvii. 12, 13. Joel iii. 14. Zech. x. 11. Dan. iii. 29.

v. 16. *The ten*: see at xiii. 1. *kingdoms*: see above v. 12. *kings shall be raised up*: Jer. l. 41. *shall deal hatefully with her*: Ezek. xxiii. 29. *leave naked and bare*: Ezek. xxiii. 26, 29. Lam. i. 8; iv. 21. Hos. ii. 3. Mic. i. 8. Nah. iii. 5. *sword devour flesh*: Deut. xxxii. 42. *burning flame*: Dan. vii. 11.

but when we consider that St. John merely follows Daniel, and that in the time of Daniel there was scarcely any other form of government known, the difficulty is at once explained. Compare the note in Appendix (F).

— *One hour, &c.*] Meaning *At one, i. e. the same, time*; so, *one mind*, ver. 13. '*At one and the same time*, comprehending the duration with the identity of time.' Bp. Newton.

Yet the accusative may sometimes express the time *when*, without any reference to duration: as *ποῖαν ὥραν*, Rev. iii. 3.

v. 16. *Shall make her desolate and naked.*] Stripping and turning out of doors was a common punishment, in the case of a woman convicted of adultery. So among the Germans: Tac. *de mor. Germ.* cxxx. Comp. Ezek. xvi. 39; xxiii. 29, &c.

and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

‘shall leave her naked and bare;’ and their ‘sword shall devour’ her ‘flesh,’ and they shall ‘give her to the burning flame.’

- 17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

For God, ‘that turneth the hearts,’ *at first* ‘sent them strong delusion,’ to fulfil His will, and to agree and give their kingdom to ‘the ‘Beast,’ ‘until the consummation,’ ‘and that ‘determined should be poured upon the desolate.’

- 18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

And the woman which thou sawest, is that ‘proud’ *domineering* polity which, ‘stouter than ‘its fellows,’ *supplants even kings, and* beareth *principal* sway in ‘the fourth kingdom upon ‘earth.’

v. 17. *turneth hearts*: Ps. cv. 25. Isai. xiv. 27. *sent delusion*: 2 Thess. ii. 11. *consummation, &c.*: Dan. ix. 27.

v. 18. *proud*: Jer. l. 29, 31. *stouter than its fellows*: Dan. vii. 20. *supplanting kings*: see Dan. vii. 8, 20, 24. *the fourth kingdom, &c.*: Dan. ii. 40; vii. 23. 2 Esdr. xii. 11; xi. 39. *polity*: Græcè πόλις:—As βασιλεὺς for βασιλεία, (v. 12), so πόλις for πολιτεία.

v. 18. *Is that great city, &c.*] There was but one city to which the designation here given, *of reigning over the kings of the earth*, in the time of the Apostle, could possibly apply; and that was Rome. Hence the unanimity among the Fathers, and all succeeding Commentators, in so understanding this passage. See at ver. 3. It may, however, be added, that when the prophecy speaks of *a city*, this is by no means to be confined to the mere walls,

or the mere inhabitants of that one locality, whether ancient or modern, Pagan or Papal. It includes, and I think ever chiefly refers, to the *polity*, or system of government, set up in that city and propagated by it. As above we found βασιλεὺς for βασιλεία, so here, πόλις for πολιτεία. In short, it is not the particular place, nor the particular persons in it, but the SYSTEM, at which the prophecy is levelled.

## CHAPTER XVIII.

### INTRODUCTORY NOTE.

THE destruction of Babylon is here described at large, in a strain of poesy evidently borrowed from the ancient Hebrew prophets.’ *Faber*.

It contains ‘the *Epinicion*, or Song of Triumph, on the downfall of the mystical Babylon.’ *Bp. Jebb*.



It will not now be wondered at, that the account of Babylon here given does not, with *historic* minuteness, correspond with what we might expect of modern Rome. The answer is, that in a poetical Ode such literal exactitude would be out of place. We have the authority of Chap. xi. 8 to understand the term *Babylon* in a 'spiritual,' and not a literal sense;—and sufficiently minute details have been already given of this city, Chap. xvii. Suffice it to observe, that there is nothing in this Chapter to contradict the conclusions before deduced from the Sacred text; and more than this, considering the poetical style and composition of the Chapter, we have no reason to expect.

The reader may compare the elegant version of Bp. Jebb, which I have given in Appendix (H).

AND after these things I saw another Angel coming down from heaven, having great authority; 'and the earth shined with his glory.'

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

1

And he cried mightily with a loud voice, saying,

### *The Epinicion, or Song of Triumph, on the Fall of Babylon.*

BABYLON, the glory of kingdoms, is fallen, is 'fallen; and it shall become an habitation of 'dragons: The wild beasts of the desert shall 'lie there; And their houses shall be full of dæmons; And owls shall dwell there, and satyrs 'shall dance there.'

And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

2

For all 'the nations have drunken of' *the* 'wine' 'of her wrath,' and of 'her fornication:' And 'the 'kings of the earth have committed whoredom 'with her;' And 'the merchants *were* enriched

For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

3

v. 1. *The earth shined, &c.*: Ezek. xliii. 2.

v. 2. *Babylon, the glory, &c.*: Isai. xliii. 19. *is fallen, is fallen*: Isai. xxi. 9. *an habitation of dragons*: Isai. xxxiv. 13. Jer. li. 8, 37; l. 39. *wild beasts... dance there*: Isai. xliii. 21. N.B. The LXX. has δαυμόνια in this passage.

v. 3. *The nations have drunken, &c.*: Jer. xxv. 15—30; li. 7. *her wrath*: Isai. xiv. 6. *fornication*: Ezek. xvi. 26, &c.; xxiii. 3, &c. Jer. xliii. 27. *the kings of the earth, &c.*: Ezek. xxvii. 33. Jer. xxv. 15—30. *the merchants, &c.*: Ezek. xxvii. 36, 33. Isai. xlvii. 9, 15. *tender and delicate*: Isai. xlvii. 1.



‘with the multitude of her riches and of her  
‘merchandise,’ *through her* ‘tender and delicate’  
*living*.

And I heard another voice from heaven,  
saying,

Vv. 4, 5, 6, 7, 8.

‘GO ye out of the midst of her, my people, and  
deliver every man his soul;’ and ‘be not cut  
‘off in her iniquity; for this is the time of the  
‘Lord’s vengeance; He will render unto her a  
‘recompense.’

4 And I heard another voice  
from heaven, saying, Come  
out of her, my people, that  
ye be not partakers of her  
sins, and that ye receive not  
of her plagues.

5 For her sins have reached  
unto heaven, and God hath  
remembered her iniquities.

6 Reward her even as she  
rewarded you, and double  
unto her double according to  
her works: in the cup which  
she hath filled fill to her  
double.

7 How much she hath glori-  
fied herself, and lived deli-  
ciously, so much torment  
and sorrow give her: for she  
saith in her heart, I sit a  
queen, and am no widow,  
and shall see no sorrow.

8 Therefore shall her plagues  
come in one day, death, and  
mourning, and famine; and  
she shall be utterly burned  
with fire: for strong *is* the  
Lord God who judgeth her.

‘Her judgment reacheth unto heaven; and God  
‘hath remembered her iniquity, and will visit  
‘her sins.’

‘As she hath done, do unto her: recompense  
‘her the double according to her work;’ ‘cause’  
her ‘to drink of the cup of desolation’ and as-  
tonishment; fill to her ‘the double’ of all her  
iniquity.

As much as ‘her heart was lifted up, and she  
‘hath dwelt carelessly,’ so much give to her, tor-  
ment and sorrow; for ‘she hath said in her heart,  
‘I shall be a lady for ever, I shall not sit as a  
‘widow, neither shall I know any sorrow.’

Therefore ‘I will send plagues upon her in one  
‘day,’ ‘widowhood, famine, and pestilence; and  
‘the smoke of her fire shall go up for ever;’ for

v. 4. *go ye out, &c.*: Jer. li. 6, 45. Zech. ii. 7. Isai. xlviii. 20; lii. 11. Eph.

v. 7—11. *render unto her a recompence*: Jer. li. 6.

v. 5. *her judgment reacheth, &c.*: Jer. li. 9. *God hath remembered, &c.*: Hos.  
viii. 13; ix. 9.

v. 6. *As she hath done, &c.*: Jer. l. 15, 29. *recompense the double, &c.*:  
Jer. l. 29; xvi. 18. *cause to drink*: Jer. xxv. 15, 16. *desolation, &c.*: Ezek.  
xxiii. 33.

v. 7. *her heart lifted up*: Ezek. xxviii. 2. *dwelt carelessly*: Isai. xlvii. 8. *she  
hath said in her heart, &c.*: Isai. xlvii. 7, 8. Ezek. xxviii. 2.

v. 8. *I will send plagues, &c.*: 2 Esdr. xv. 49. *smoke go up for ever*: Isai. xxxiv.  
10; lxvi. 24; xxxiii. 14. *Redeemer... His name*: Jer. l. 34.

‘the Redeemer of His people is strong; the Lord  
‘of hosts is His name.’

THEN ‘the Kings of the earth,’ who have com-  
‘mitted whoredom with her,’ and have been given  
to ‘her’ ‘pleasures,’ shall ‘take up a lamenta-  
‘tion with weeping and mourning’ for her, when  
they behold ‘the smoke of her burning,’  
‘Standing afar off’ for the fear of her torment,  
saying,

And the kings of the earth,  
who have committed forni-  
cation and lived deliciously  
with her, shall bewail her,  
and lament for her, when  
they shall see the smoke of  
her burning,

9

Standing afar off for the  
the fear of her torment, say-  
ing, Alas, alas that great  
city Babylon, that mighty  
city! for in one hour is thy  
judgment come.

10

*Woe! woe to thee, Babylon!*

*The great and proud city!*

*How art thou fallen!*

*Thou, that wast the glory of kingdoms!*

*In a moment, in the day of thy gladness,*

5

*Thy judgment is come!*

*Thou art become an astonishment among the nations!*

#### Vv. 11, 12, 13, 14.

AND ‘the merchants’ of the earth ‘shall weep  
‘and bewail’ over her, *because* ‘she is no  
‘more;’ they shall mourn, because no man buy-  
eth their ‘merchandise’ any more:—

The ‘merchandise of gold and silver and precious  
‘stones, and fine linen, and purple, and silk and  
‘scarlet;’ and all ‘vessels of ivory,’ and all ‘cedar-

And the merchants of the  
earth shall weep and mourn  
over her; for no man buyeth  
their merchandise any more:

11

The merchandise of gold,  
and silver, and precious  
stones, and of pearls, and  
fine linen, and purple, and  
silk, and scarlet, and all  
thyine wood, and all manner  
vessels of ivory, and all man-

12

v. 9. *princes...take up a lamentation*: Ezek. xxvi. 16, 17; xxvii. 32. *Kings*:  
Ezek. xxvii. 33. Jer. xxv. 15—30. *given to pleasure*: Isai. xlvii. 8. *weeping*  
*and mourning*: Isai. xxii. 12; xiv. 4. LXX. θρῆνος.

v. 10. *standing afar off*: Ps. xxxviii. 11: and comp. Dan. iii. 22. *Woe! woe to*  
*thee*: Ezek. xvi. 23. *The great and proud city*: Dan. iv. 30. Jer. l. 29—31.  
*How art thou fallen, &c.*: Isai. xiv. 2, 4; xiii. 19. *in a moment*: Ps. lxxiii. 19.  
1 Cor. xv. 52. *day of thy gladness*: Isai. xxii. 12, 13. *Judgment come*: Jer.  
li. 9; l. 21. *become an astonishment*: Jer. li. 41.

v. 11. *the merchants*: Ezek. xxvii. 36. Isai. xlvii. 15. *weep and bewail*: Isai.  
xvi. 9. *she is no more*: Ezek. xxvi. 21. *merchandise*: Ezek. xxvii. 33.

v. 12. *gold*: Isai. xiv. 4. Ezek. xxvii. 22; xxviii. 13. *silver and precious stones*:  
Ezek. xxvii. 12, 22. *fine linen and purple*: Luke xvi. 16. Ezek. xxvii. 7. *silk*



- ner vessels of most precious wood, and of brass, and iron, and marble,
- 13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.
- 14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.
- 15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,
- 16 And saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!
- 17 For in one hour so great riches is come to nought.
- ‘vessels,’ or ‘vessels’ *of* ‘ebony,’ and of all precious ‘trees,’ and of ‘brass, and iron,’ and marble,
- And ‘sweet cinnamon, and calamus, and cassia, and spices, and myrrh, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle and’ *merchandise of* ‘horses and chariots,’ and slaves, and ‘persons of men.’
- And ‘thy summer fruits and thy harvest,’ *which thy soul lusted after*, are departed from thee; and ‘gladness is taken away;’ ‘all joy is darkened, and the mirth of the land is gone.’
- So ‘the merchants’ of these things, which were ‘enriched’ by her, shall ‘stand afar off’ for the fear of her torment, ‘with weeping and mourning,’
- Saying,

*Woe! woe to thee, Babylon!*

*The great and proud city!*

*How is the praise of the whole earth surprised!*

*She was clothed in fine linen and purple;*

*She was decked with gold and precious stones:*

5

*But in the multitude of her riches*

*She is brought into desolation as in a moment!*

*She is become an astonishment among the nations!*

and scarlet: Ezek. xvi. 10, 13. vessels, ivory, cedar, ebony: Ezek. xxvii. 13, 15, 5. precious trees: Cant. iv. 14. Isai. lx. 13. brass, iron: Ezek. xxvii. 12, 13. v. 13. sweet cinnamon...frankincense: Ezek. xxvii. 19, 22. Gen. xxxvii. 25. Exod. xxx. 23. Cant. iv. 14. Matt. ii. 11. wine...wheat: Ezek. xxvii. 17, 18; xvi. 10. cattle and slaves: Tobit x. 10. horses, &c.: Ezek. xxvii. 14, 20. persons of men: ψυχὰς ἀνθρώπων: Ezek. xxvii. 13.

v. 14. thy summer-fruits, &c.: Isai. xvi. 9; and see Numb. xi. 4, 6. gladness taken away: Isai. xvi. 10. all joy darkened, &c.: Isai. xxiv. 11.

v. 15. merchants, &c.: see at vv. 9, 10, 11. enriched: Ezek. xxvii. 33.

v. 16, and part of 17. Woe! woe, &c.: see at ver. 10. How is the praise...surprised: Jer. li. 41. clothed, &c.: Luke xvi. 19. decked, &c.: Ezek. xxiii. 40; xxviii. 13. multitude of her riches: Ezek. xxvii. 12, 33. brought into desolation: Ezek. xxxii. 15. Ps. lxxiii. 19. Isai. xlvii. 11.



## Vv. 17, 18, 19, 20.

AND 'the mariners, and all the pilots, and all that  
'handle the oar, and the occupiers of thy mer-  
'chandise, stood afar off,'

And cried, when they beheld 'the smoke of her  
'burning,' saying, 'Is this your joyous city, whose  
'antiquity was of ancient days,' and whose 'great-  
'ness was lifted to the clouds?'

And they cast dust on their heads, and cried,  
'with weeping and with mourning,' saying,

And every shipmaster, and  
all the company in ships,  
and sailors, and as many as  
trade by sea, stood afar off,

And cried when they saw  
the smoke of her burning,  
saying, What *city is* like unto  
this great city!

And they cast dust on  
their heads, and cried, weep-  
ing and wailing, saying, Alas,  
alas that great city, wherein  
were made rich all that had  
ships in the sea by reason of  
her costliness! for in one  
hour is she made desolate.

Rejoice over her, *thou* hea-  
ven, and *ye* holy apostles  
and prophets; for God hath  
avenged you on her.

18

19

20

*Woe! woe to thee, Babylon!*

*Wherein all who had ships were enriched*

*Through the abundance of her ornaments!*

*For, in the multitude of her riches,*

*She is made desolate, as in a moment!*

*She is become an astonishment among the nations!*

*Rejoice over her, ye heavens,*

*Rejoice, ye holy Apostles and Prophets;*

*For God hath avenged you upon her,*

*For the blood of His servants that was found in her.*

5

10

## Vv. 21, 22, 23, 24.

AND a mighty Angel took up 'a stone' like  
a great 'millstone,' and 'cast' it 'into the midst

And a mighty angel took  
up a stone like a great mill-  
stone, and cast *it* into the

21

v. 17. *the mariners, &c.*: Ezek. xxvii. 27, 29. *stood afar off*: see at ver. 10.

v. 18. *smoke of her burning*: Isai. xxxiv. 10. *Is this your joyous city, &c.*: Isai. xxiii. 7.

vv. 19, 20. *Woe! woe, &c.*: see at ver. 10, 16. *were enriched*: Ezek. xxvii. 33. Isai. xlvii. 9. *ornaments*: Ezek. xxiii. 40. Isai. xlvii. 9. *multitude...nations*: see at xvi. 10. *rejoice...ye heavens*: Deut. xxxii. 1, 43. *ye holy Apostles, &c.*: Eph. iii. 5. *God hath avenged*: Deut. xxxii. 43. *blood of saints...in her*: Ps. lxxix. 10. Ezek. ix. 9; xxii. 3, &c.

v. 21. *a millstone, &c.*: Jer. li. 63. Mark ix. 42. *Thus shall Babylon, &c.*: Jer. li. 64. *no more found*: Ezek. xxvi. 21.

sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

‘of the sea,’ saying, ‘Thus shall Babylon sink, and shall not rise from the evil that shall be brought upon her:’ They shall ‘seek’ her, ‘but she shall no more be found.’

And ‘the noise of thy songs shall cease;’ And ‘the sound of thy harps shall be no more heard,’ —of thy pipers, and of thy trumpeters; And ‘I will take from thee the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle;’ for ‘thy merchants were princes, thy traffickers were the honourable of the earth;’ by the ‘deceivableness of’ thy ‘sorceries,’ and of thy ‘unrighteousness,’ were all nations seduced: And ‘in her’ have they ‘shed the blood of prophets and of saints;’ ‘that upon her might come all the righteous blood shed upon the earth.’

vv. 22, 23, 24. *the noise of thy songs, &c.*: Ezek. xxvi. 13. *I will take her from thee...candle*: Jer. xxv. 10. *thy merchants were princes, &c.*: Isai. xxiii. 8. *deceivableness of unrighteousness*: 2 Thess. ii. 10. *sorceries*: Isai. xlvii. 9. *seduced*: 1 Tim. iv. 1. 2 Thess. ii. 11. *shed the blood, &c.*: Ezek. xvi. 38. Matt. xxiii. 35. *in her*: Ezek. xxii. 3, 12. Dan. vii. 21.

## CHAPTER XIX.

### INTRODUCTORY NOTE.

THIS Chapter, ver. 1—17, is appointed by the Church for the Evening Lesson on All Saints’ Day.

1 And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

AND after these things, I heard a great voice of much people in heaven, saying,

vv. 1—6. *Saying, Alleluia.*] We seem, in this concluding Apocalyptic Chorus,

to partake in the rest and triumph of the Church triumphant. Besides the usual

For true and righteous *are*  
his judgments: for he hath  
judged the great whore,  
which did corrupt the earth  
with her fornication, and  
hath avenged the blood of  
his servants at her hand.

2

And again they said, Alle-  
luia.

3

## THE LAST GRAND CHORUS OF THE HEAVENLY HOST.

Vv. 1, 2, part of 3.

*HALLELUJAH!* in the Lord is salvation:

To His Name be the praise.

To the Lord our God be the glory, and the honour, and the power;

For just and true are His judgments;—

For he hath judged the great harlot,

5

Which destroyed all the earth with the wine of her fornication.

He hath revenged the blood of His servants, which was found in her;

He hath recompensed her according to her work.

And again they said, *HALLELUJAH.*

—‘And her land became burning pitch: It shall  
‘not be quenched night nor day; The smoke  
‘thereof shall go up for ever.’

And her smoke rose up for  
ever and ever.

vv. 1, 2, and  
part of 3.

1 *Hallelujah*: Ps. civ. 35; cv. cxi. cxii. cxiii. &c. *sal-*  
*tion*: Jer. iii. 23. Ps. iii. 8; lxviii. 20; xcv. 7; cxv. 1.

— 2 Ps. cxv. 2.

— 3 Ps. cxlv. 5, 11.

— 4 Deut. xxxii. 4. Dan. iv. 37. Ps. xxxiii. 4; cxi. 7.

— 5 Ezek. xvi. 38, 35. Dan. iv. 30.

— 6 Jer. li. 7, 25. Ezek. xvi. 26.

— 7 Deut. xxxii. 43. Ps. lxxix. 10. Ezek. xxii. 3, &c.

— 8 Jer. l. 29.

End of ver. 3. *her land became*, &c.: Isai. xxxiv. 10.

triplet of praise, implied in the three-  
fold *Hallelujah* (ver. 1, 3, 4), there here  
follows a voice from out of the Throne itself,  
and a fourth repetition of the word,  
*HALLELUJAH*, for the LORD GOD OMNIPO-  
TENT reigneth (ver. 6). This *Hallelujah*  
was reckoned, among the Jews, their high-

est expression of praise, and was generally  
used in celebrating some victory over the  
enemies of God, as in Ps. civ. 35. Thus  
too it is employed in many of the Paschal  
Psalms, as Ps. cxi. cxii. cxiii. &c.: and  
the singing of these was often called sing-  
ing the *Hallel*.



4 And the four and twenty  
elders and the four beasts  
fell down and worshipped  
God that sat on the throne,  
saying, Amen; Alleluia.

5 And a voice came out of  
the throne, saying, Praise  
our God, all ye his servants,  
and ye that fear him, both  
small and great.

And the four and twenty Elders, and the  
four 'living creatures' fell down, and worshipped  
God that 'sat on the throne,' saying, *a third time*,  
Amen. *HALLELUJAH.*

And a voice came out of the throne, saying,

Praise ye the Lord, O ye servants of the Lord,  
Ye that fear the Lord, praise the Lord,—  
Both low and high, rich and poor, together:—  
Let them praise the Name of the Lord;  
For His Name only is excellent;  
His praise is above heaven and earth.

6 And I heard as it were the  
voice of a great multitude,  
and as the voice of many  
waters, and as the voice of  
mighty thunderings, saying,  
Alleluia: for the Lord God  
omnipotent reigneth.

7 Let us be glad and rejoice,  
and give honour to him: for  
the marriage of the Lamb is  
come, and his wife hath  
made herself ready.

And I heard as it were the voice of a great  
multitude, and as a 'noise of many waters,' and  
as the voice of a mighty 'thunder,' saying *the*  
*fourth time*,

### CHORUS ENDED.

Vv. 6, 7.

*HALLELUJAH!* For the Lord reigneth!  
The Lord most high and terrible;—  
He is a great King over all the earth,  
He shall reign before His ancients gloriously;

v. 5.	1, 2	Ps. cxxxv. 1, 20.
—	3, 4	Ps. xlix. 2.
—	5, 6	Ps. cxlviii. 13. xcvi. 9. Isai. xlii. 8. Acts iv. 12.
vv. 6, 7.		<i>noise of many waters</i> : Ps. xciii. 4. Ezek. xliii. 2. <i>thunder</i> : Job xii. 29. Ps. xxix. 3.
—	1	Ps. xcvi. 1.
—	2, 3	Ps. xlvii. 2. Zech. xiv. 9.
—	4	Isai. xxiv. 23.

v. 7. *The marriage of the Lamb is come*] See at xxi. 2.

For the marriage of the Lamb is come; 5  
 And His wife hath adorned herself with jewels.  
 Oh! shew yourselves joyful before Him, all ye lands,  
 Sing, rejoice, and give thanks;  
 Sing praises to God, sing praises;  
 Sing praises to our King, sing praises. 10

And to her it was 'given' *by her Lord*, that she should be 'clothed in the garments of His 'righteousness,' as in 'fine linen,' clean and white; 'which is 'the righteousness' of 'all His saints.'

And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

8

And an Angel said unto me, Write, Blessed are they which are 'called to the marriage supper of the Lamb.' And he saith unto me, These are the true sayings of God.

And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

9

And 'I fell down at his feet to worship him; 'but he raised me up, saying, Stand up; I myself also am a brother, and a fellow-servant,' and 'a witness of Christ;' *with David I say,*

And I fell at his feet to worship him. And he said unto me, See *thou do it not*: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship

10

vv. 6, 7. 5 Matt. xxii. 2, 3; xxv. 6, 10.  
 — 6 Isai. lxi. 10. Ps. xlv. 13, 14.  
 — 7, 8 Ps. xcvi. 5.  
 — 9, 10 Ps. xlvii. 6.

v. 8. *given*: 2 Tim. iv. 8. *clothed*, &c.: Isai. lxi. 10. Jer. xxiii. 6. *fine linen*, *white*: 2 Chron. v. 12. Ezek. xvi. 10. *all His saints*: Ps. cxlix. 9.

v. 9. *called*, &c.: Matt. xxv. 3, 14. *the Lamb*: John i. 29, 36, &c.

v. 10. *I fell down*, &c.: Acts x. 25, 26. Col. iv. 7. John i. 20, 15. *worship*, &c.: Ps. xcvi. 7; xlv. 6, 7. Matt. iv. 10. Deut. x. 13. Isai. xlii. 8. *all the prophets*, &c.: Luke xxiv. 52. *every knee*, &c.: Phil. ii. 10, 11.

v. 8. *And to her was granted.*] We are here carried forward to the very commencement of a glorious and happy Eternity; and it must be remarked, that intermediate events are passed over, to come at once to this happy period. There is an evident Antithesis to ver. 3, where the end of Babylon was mentioned; and now, the fate of the Church, as the spouse of Christ, is contrasted with the fate of that

Antichristian city. But the exact order of time seems here neglected.

v. 9. *These are the true sayings of God.*] These words are repeated, in substance, xxi. 5 and xxii. 6,—probably to identify the events described in all three places. See again at xxi. 2. Scene vi. would end at the Chorus, but for these forestallings of the next Scene.

God: for the testimony of Jesus is the spirit of prophecy.

‘Worship Him, all ye angels,’ *and with Moses,*  
 ‘Thou shalt worship the Lord thy God, and Him  
 ‘only shalt thou serve;’—‘To Him give all the  
 ‘prophets witness, that to Him every knee shall  
 ‘bow, and every tongue shall confess, that Jesus  
 ‘Christ is Lord, to the glory of God the Father.’

PART II. SCENE VII.

*Part I.*

*The Earth prepared for its Millennial State by a great contest  
 between Christian and Anti-Christian Powers. Comp. Ch.  
 XVI. 14—16.*

11 And I saw heaven opened,  
 and behold a white horse;  
 and he that sat upon him  
*was called Faithful and True,*  
 and in righteousness he doth  
 judge and make war.

AND ‘I saw the heavens opened,’ and behold,  
 ‘a white horse,’ and ‘his rider’ was ‘called  
 ‘Faithful and True,’ and ‘He put on righteous-  
 ‘ness as a breastplate, and an helmet of salvation  
 ‘upon His head;’ *and He went forth as* ‘a man  
 ‘of war, with righteousness to judge among the  
 ‘heathen,’ and to ‘wound the heads over many  
 ‘countries.’

12 His eyes *were* as a flame of  
 fire, and on his head *were*  
 many crowns; and he had a

‘His eyes were as lamps of fire,’ and *many*  
 ‘a crown of pure gold’ was ‘set upon His head;’

v. 11. *I saw, &c.:* Ezek. i. 1, 4. *a white horse and rider:* Zech. i. 8. *called:*  
 Isai. ix. 6. *faithful and true:* Deut. xxxii. 4. Heb. iii. 2; and see at ver. 2. *put*  
*on righteousness, &c.* Isai. lix. 17. *a man of war:* Exod. xv. 3. Ps. xxxv. 1, 2;  
 xlv. 3, 4. *with righteousness:* Ps. xcvi. 9. *judge...countries:* Ps. cx. 6.  
 v. 12. *eyes as lamps:* Dan. x. 6. *a crown of pure gold:* Ps. xxi. 3. *secret and*  
*incommunicable name:* Wisd. xiv. 21. Comp. Gen. xxxii. 29. Judg. xiii. 18.

v. 11. *And I saw heaven opened, &c.]*  
 Now continues the main series of events,  
 as presented to the eye of the Prophet.  
 What follows, vv. 11—21, is generally  
 considered to be an account of the great  
 battle of the last days, when the enemies  
 of Christ and of His Gospel will muster

all their strength, and direct their last  
 desperate attack against the Church. If  
 we might enquire, what would be the  
 probable geographical site of such future  
 conflict, it seems supplied us in Chap.  
 xiv. 20; xvi. 16; where see the note and  
 the parallel passages.



and He had upon His forehead ‘the secret and ‘incommunicable name.’

And his ‘garments’ were ‘rolled in blood,’ and ‘His Name is called The Word of God.’

And there followed him, *as it were*, ‘the ‘host of heaven’ mounted on ‘white horses,’ and ‘clothed in fine linen, white’ and clean.

And ‘out of His mouth’ *proceedeth a weapon* ‘sharper than any two-edged sword,’ that with it He should ‘smite the earth, and rule all ‘the heathen with a rod of iron;’ And He shall ‘tread their mighty men under foot, as in the ‘winepress of the fury and indignation of the ‘Almighty.’

And He hath on *His* vesture and on His thigh a name written, ‘King of kings, and Lord ‘of lords.’

And I saw an Angel standing in the sun; and he cried with a loud voice to ‘every feathered fowl, and to every beast of the field,’ saying, ‘Assemble yourselves and come to the ‘great sacrifice that the great God’ *doth* ‘sacrifice ‘for you upon the mountains of Israel;’

name written, that no man knew, but he himself.

And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.

And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

- v. 13. *garments rolled*, &c.: Isai. lxiii. 1; ix. 5. *name*, &c.: Isai. ix. 6. John i. 1.  
 v. 14. *the host of heaven*: Ps. ciii. 21. Luke ii. 13. *horses*: 2 Kings ii. 11; vi. 17. Zech. vi. 6. *clothed*, &c.: 2 Chron. v. 12. Matt. xxviii. 3. Mark xvi. 5. Luke xxiv. 4.  
 v. 15. *out of his mouth*: Isai. xi. 4; xlix. 2. *sharper*, &c.: Heb. iv. 12. *smite the earth*: Isai. xi. 4. *rule the heathen*: Ps. ii. 9. *tread their mighty men*, &c.: Lam. i. 15. Jer. xxv. 30. *fury*, &c.: Isai. xxx. 27—33; lxiii. 3, 6; lxvi. 15, &c.  
 v. 16. *King of kings*, &c.: Deut. x. 17. Ps. lxxii. 11; xlvii. 2, 7.  
 v. 17. *every feathered fowl*, &c.: Ezek. xxxix. 17. *assemble yourselves*, &c.: Ezek. xxxix. 17. *the great God*: Ps. lxxvii. 13.

v. 14. *The armies which were in heaven followed him.*] The powers of Heaven are represented as sympathising with the struggles of the Church upon earth; nay, as actually engaged on their side. Comp. Ch. xii. 7—12; xiii. 6. But there is no clear intimation as yet of the actual Second

coming of Christ upon earth, as the *Pre-millennial* theory would suppose. Ver. 21 seems rather to suggest a metaphorical meaning to this whole passage; and even 19 is capable of the same, comp. Acts ix. 4; Matt. xxv. 40; and see Note xx. 4.

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

And 'ye shall eat the flesh of princes and 'kings of the earth,' and of their 'men of war,' and of their 'mighty men,' of their 'horses and' of their 'horsemen,' and of 'all flesh, whether 'bond or free,' whether 'great or small.'

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

And I saw 'the beast and the kings of the 'earth with a great company, and a mighty army, 'gathered together to make war against the 'saints, and against the Captain of their salvation.'

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

And 'the beast was taken,' and with him the 'false prophet,' who 'with signs and lying wonders' had deceived them that had received the mark of 'the beast,' and them that 'worship'ped his 'image.' These were both 'cast' alive 'into' a lake of 'fire and brimstone.'

21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

And the remnant were slain with the weapon of Him that sat upon the horse, which weapon proceedeth 'out of his mouth,' 'sharper than 'any two-edged sword;' and all the 'fowls' were 'filled with their flesh.'

v. 18. *ye shall eat, &c.*: Ezek. xxxix. 18. *men of war, &c.*: Joel iii. 9. *horses, &c.*: Ezek. xxxviii. 4. Zech. xii. 4. *all flesh*: Jer. xxv. 31. *bond or free*: 1 Cor. xii. 13.

v. 19. *the kings of the earth*: Jer. xxv. 15—30. *a great company, &c.*: Ezek. xxxviii. 4, 15. *beast makes war against the saints*: Dan. vii. 21. *Captain of their salvation*: Heb. ii. 10.

v. 20. *the beast was slain*: Dan. vii. 11. *taken*: Cant. ii. 20. *false prophets*: Matt. vii. 15. 2 Pet. ii. 1. 1 John iv. 1. *signs and lying wonders*: 2 Thess. ii. 9. Deut. xiii. 1, 2. *worship image*: Dan. iii. 5, &c. *cast into, &c.*: see at xx. 14, 15.

v. 21. *out of his mouth, &c.*: see at ver. 15. *fowls filled with their flesh*: Ezek. xxxix. 17—20.

v. 20. *Cast into a lake of fire.*] 'Res-picit lacum Sodomiticum seu Asphaltitem. Gen. xix. 28.' *Mede.*

'Some visitation nearly allied to the recorded destruction of Sodom and Gomorrah. From that awful event the poetical machinery of the Apocalyptic Vision

is, I think, very evidently borrowed; and this very appropriately; since it appears that the battle spoken of above, will be geographically fought in the same vicinity, and *between the two seas* of that country. See Dan. xi. 45. Joel iii. 12. Ezek. xxxix. 17.' *Faber, B. vi. Chap. 8.*



# THE REVELATION.

## CHAPTER XX.

### INTRODUCTORY NOTE.

THAT some more glorious and flourishing condition is in reserve for the Church of God, than has ever yet been witnessed, may be safely pronounced the prevailing persuasion of those who have studied the Scriptures with the greatest care. When we read, (Hab. ii. 14., Isai. xi. 9,) that *the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea*, this condition seems prominently pointed out. And thus, again, commenting on *Isaiah* ix., Bishop Lowth observes, that “The subject of it is the great increase and flourishing state of the Church of God, by the conversion and accession of the heathen nations to it,—that the full completion of the prophecy is reserved for future times,—that the ample and exalted terms of it, and the great variety of images employed, are designed to give a general idea of the glories of that perfect state of the Church, which we are taught to expect in the latter times, when *the fulness of the Gentiles shall come in*, and the Jews shall be converted, and gathered from their dispersions; and the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ.” See also *Isaiah* ii., xi., xxiv., xxv., lix., lx., lxvi. And see Bishop Butler, *Analogy of Religion*, Pt. i. Chap. 3.

It seems not unreasonable, coinciding as they necessarily must in point of time, to assume some connexion between the events represented in the former part of this Chapter, and the prosperous times thus predicted for the Church. But in the application of particulars, we must proceed with the greatest caution, or we shall only multiply the difficulties already existing, in consequence of the notorious diversity of opinions and theories on the subject. Some of the principal of these will be given in the Appendix:—for I conceive that a subject like this, which may be said to be as old as the history of the Church itself, deserves, with all its difficulties, something more than a cursory notice. But Mr. Faber has most justly observed: “When we approach to the unfulfilled prophecies of the Apocalypse, we can do little more than sort and arrange them by the aid of those which have been already fulfilled. . . . And in truth, so far as speculation is concerned, the less that any Commentator says respecting unfulfilled Prophecy, the more will he merit the praise of a wise sobriety.”

If we might point to one source of error, it seems to be the gratuitous assumption, that the *reigning of the martyrs with Christ*, (vv. 4—6,) will be an earthly reign, when not only the text expresses the contrary (see the notes in loc.), but the whole idea is directly opposed to the received Article of our belief respecting the *Two Advents*, and *only two*, of our Lord: See Faber, B. vi. Chap. 8: and Appendix. Some even doubt whether the *thousand years* of the reign of the martyrs (vv. 6, 8), is the same *thousand years* as those of the *binding of Satan*, vv. 1—3, and 7: See Bengel in loc. To connect the latter with the predicted æra of the Church’s prosperity, seems reasonable enough; but not to identify the former period with it also, and thus degrade the throne of Christ to a mere earthly throne. We have great reason to rejoice in the prospect of the Church’s happiness; but the happiness of the martyrs is of a far superior kind, even that which they



will taste in heaven, in the bosom of their Saviour Himself, and which all the true people of God may ultimately look forward to enjoy as their portion.

On the whole, the particular circumstances of the Millennial state seem a question fairly open to discussion; and provided it is carried on in a right spirit, there would be no objection felt to it. The danger is, that people should exaggerate the importance of whatever knowledge they may possess in this wide field of enquiry, and should even attempt to measure their own, or others' religious proficiency, by any supposed discoveries in it. Not to mention, that by assuming too much (as we often see in other matters), and by pushing their curiosity too far, they may prejudice, in the minds of others, a subject which might otherwise attract and profitably engage a fair share of attention and interest.

## PART II. SCENE VII.

### *Part II.*

#### *Satan bound a thousand years.*

- 1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.
- 2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,
- 3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.
- AND I saw 'an angel flying swiftly from 'heaven,' having 'the keys of the bottomless deep,' and a great 'chain' in his hand.
- And he 'laid hold on the dragon, that crooked serpent,' which is 'the Devil and Satan, and 'bound him' a thousand years,
- And 'cast him down into the bottomless 'deep, and shut him up, and sealed the mouth of 'the pit,' that he should no more 'seduce' the nations, till the thousand years should be expired; and, after that, he must be loosed a little season.

v. 1. *an angel*, &c.: Dan. ix. 21. *key*: Isai. xxii. 22. Matt. xvi. 19. *the deep*: Luke iii. 31. *chain*, ἀλυσιν: Luke viii. 29. Acts xii. 6. Comp. σείραϊς: 2 Pet. ii. 4. δεσμοῖς: Jude 6.

v. 2. *laid hold and bound*: Matt. xiv. 3; xii. 29. *Dragon*, &c.: Isai. xxvii. 1. Matt. iv. 1, 10.

v. 3. *cast*, &c.: Dan. vii. 12, 16. 2 Pet. ii. 4. Luke viii. 32. *shut and sealed*: Luke iii. 20. Dan. vi. 17. Matt. xxvii. 66. *the pit*: Job xxxiii. 24. Ps. lv. 23. xciv. 13. *seduce*: 1 Tim. iv. 1. 2 Pet. iii. 17.

And I saw ‘thrones,’ and there were ‘sitting’ upon them, *those to whom it was* ‘appointed’ *that they should* ‘hereafter sit and judge the world;’ and ‘judgment was given to the saints,’ and *I saw* the souls of them that were beheaded ‘for the confession of Christ, and for the defence of the Gospel,’ and ‘whoso had not fallen down and worshipped’ the beast, nor his ‘image,’ neither had received his ‘mark upon their foreheads,’ or in their hands; and ‘they lived and reigned with Christ’ a thousand years.

But the rest of the dead ‘rose not to life again,’ until the thousand years were finished. This is the first resurrection.

And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

4

But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

5

v. 4. *thrones and sitting*: Dan. vii. 9, 10. *judgment given, &c.*: Dan. vii. 22. *appointed*: Matt. xix. 28. Luke xxii. 30. 1 Cor. vi. 2, 3. *confession, &c.*: Rom. x. 9. Phil. i. 7. 1 John iv. 2. *whoso had not*: Dan. iii. 5, 6, 10, 11, &c.: *mark*: see at xiii. 17. *live and reign*: Rom. vi. 8; viii. 17. 2 Tim. ii. 12. Dan. vii. 22.

v. 5. *resurrection...rose not*: Matt. xxvii. 52. Job xiv. 14; xix. 25, 27. John v. 28, 29. Luke xiv. 14.

v. 4. *They reigned with Christ.*] ‘Erunt cum Christo et cum Deo, ver. 6: non Deus et Christus cum illis. Igitur id regnum erit in cœlo.’ Bengelius.

‘There is nothing whatever intimated of Christ’s descent to the earth, to reign there. The *thrones* which John saw, ver. 4, were doubtless *in heaven*, as at Chap. vi. 9: and *there* it is that the Martyrs are to *reign with Christ*. But Christ is not represented as having changed or transferred his place of abode. No intimation is given of this earth being the seat of the blissful reign.’ Moses Stuart.

— *They reigned with Christ.*] See before.

— *They lived.*] They came actually to life: but how will this be? Not, surely,

in their *souls*; for these were alive already, and are so represented in this very book (Chap. vi. 9, 10). Not metaphorically, as implying that they were now first made happy; for this, too, they already were, for *blessed, ἀπ᾿αὐτοῦ, from henceforth are the dead who die in the Lord*, Ch. xiv. 15. There is but one meaning left, and that is, the literal return to that living union of body and soul, which constitutes our present life, and will again constitute our resurrection-state. The word is used precisely in the same sense, Rev. i. 18; xiii. 14. See the next note.

v. 5. *This is the first resurrection.*] More than one resurrection seems frequently alluded to in Scripture: as Luke xiv. 14, ‘*at the resurrection of the just.*’ Luke xx. 36, ‘they are the children of God,



6

Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Blessed is he 'that is counted worthy of' the first resurrection; on such the second death, *even that* of 'soul and body in hell-fire,' hath no power; 'they shall be called the holy people, 'the redeemed of the Lord,' they shall be 'a 'chosen generation, a royal priesthood, and shall 'reign with Christ' a thousand years.

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*At the end of the Thousand years Satan is loosed.*

7

And when the thousand years are expired, Satan shall be loosed out of his prison,

**A**ND when the thousand years are expired, 'Satan' shall be 'suffered' to 'walk about 'free, and to break his bands,'

v. 6. *Blessed*: Dan. xii. 12. Luke xiv. 15; x. 20. Matt. v. 3—12. *accounted worthy*: Luke xx. 35; xxi. 36. *soul and body, &c.*: Matt. x. 28. *called holy*: Isai. lxii. 12. Ps. lxxxvi. 2. Heb. xii. 10, 14. *reign*: 2 Tim. ii. 12: and see at ver. 4. *royal, &c.*: 1 Pet. ii. 9.

v. 7. *suffered and bands, &c.*: Luke viii. 32, 29. *walk about*: 1 Pet. v. 8. Job ii. 2, 7.

God, *being the children of the resurrection.* And it was to this that St. Paul was desirous to attain, because in the general resurrection all will have a part, *if by any means I might attain to the resurrection of the dead*, Phil. iii. 11. Compare also 1 Cor. xv. 23. 1 Thess. iv. 16. An earlier admittance to glory, reserved for the more eminent servants of God, was certainly the expectation of the primitive Church. We might even point to an instance of it in those *many bodies of the saints which slept*, and which *arose after our Saviour's resurrection, and went into the holy city, and appeared unto many*. Matt. xxvii. 52, 53.

v. 6. *The second death.* 'A phrase borrowed from the Jewish doctors, who

explaining the Old Testament Scriptures frequently employed this term to express the future punishment of the wicked, by which, though they rise again, they will undergo, as it were, *a second death*. See the Chaldee Paraphrase at Deut. xxxiii. 6. Isai. lxv. 15. Jer. li. 39, 57. The same phrase occurs Rev. ii. 11; xx. 14; xxi 8.' *Mede.*

v. 7. *Satan shall be loosed out of prison.*] As at the first coming of Christ, there appears to have been permitted an unusual development of infernal agency, and an unusual frequency of *demoniacal* possessions, so before His second coming, it appears to be designed that the whole power of Satan shall be let loose, in order the more signally to manifest his defeat.



And shall 'go forth' to seduce all nations which are in the four quarters of the earth, 'Gog and Magog,' and to 'gather' them 'together' 'to battle,'—'multitudes in the valley of decision,' as 'the sand of the sea, which cannot be numbered for multitude.'

And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

8

And they went up *from all parts*, 'over the breadth of the earth, and went round about' 'Zion, the holy and beloved city, the place of the

And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved

9

v. 8. *go forth*: Job ii. 7. *all nations*: Joel iii. 2, 12. Zech. xiv. 2. *Gog and Magog*: Ezek. xxxviii. 2; xxxix. 1, 11. Gen. x. 2. *gather to battle*: Joel iii. 2, 12. Zech. xiv. 2. *multitudes, &c.*: Joel iii. 14. *the sand*: Gen. xxii. 17.

v. 9. *went up*: Luke ii. 42. Zech. xiv. 16. *breudth*: Hab. i. 6. Isai. viii. 8. *went round about* ἐκύκλωσαν: Ps. xlviii. 12. *Zion, &c.*: Isai. lii. 1. Ps. xlviii.

v. 8. *Gog and Magog*.] We read (Ezek. xxxix. 1) of *Gog*, as 'a chief prince of Meshech and Tubal;' and (Gen. x. 2) of *Magog*, as among the sons of Japheth; 'Gomer, and *Magog*, and Javan, and Tubal, and Meshech;' and it is added, ver. 5, 'By these were the isles of the Gentiles divided in their lands.' So that the original *European* stock might partly have come from *Magog*. *Elliott*.

'They are the Scythian nations.' *Theodoret*.

'The Scythians, who live beyond the Caucasus, and near the Caspian sea, and spread out even to India.' *Jerom*.

In Arab literature we find it a common term among the Asiatics for the savage tribes on their North and North-West border; the same, in short, as the Greeks and Romans called the Scythians. Hence we may take it as a general term for the nations hitherto uncivilized and unconverted. *Moses Stuart*.

With the same latitude of meaning we find the term '*Assyrian*' employed in the Prophets. See Micah v. 5. Isai. xiv. 25.

v. 9. *The camp of the saints, and the beloved city*.] Some capital city, in the centre of the then extent of the Church; not improbably Jerusalem itself, as the Jews before this period may well be supposed to have been restored from their dispersions.

See the same phrase, Ps. lxxviii. 68; lxxxvii. 2. In this case, and in absence of any more particular mention of the restoration of that people, by St. John, the undesigned allusion to it in this verse would be very remarkable. That event is so prominently asserted in the older Prophets, that few can hesitate to give it a place among the future prospects of the Church. See Jer. xxxii. 37, &c. Ezek. xx. 40—45; xxxiv. 23; xxxvi. 28; xxxvii. 25. Hos. i. 10, 11; ii. 15—19; Joel iii. 16—21. Amos ix. 11—15. Mic. v. 7—15. Isai. xi. xii. xxvi. xl. lix. 20; lxii. lxvi. The omission of any direct mention of it by St. John might be alleged in confirmation of the idea, that he wrote principally with a view to the Gentile portion of the Church. See *Birks' Elements of Prophecy*, Chap. xi.

city: and fire came down from God out of heaven, and devoured them.

‘Tabernacle of the Most High; and fire came down from heaven, and consumed them.’

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*Satan is cast into the Lake of Fire.*

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

AND the Devil, that ‘seduced’ them, was ‘cast into’ the lake of ‘fire and brimstone;’ where the beast and the false prophet are, and shall be ‘tormented’ day and night ‘in that place of torment for ever and ever.’

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PART II. SCENE VII.

*Part III.*

*The Judgment-Seat of Christ.*

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

AND I saw a great white ‘throne, prepared ‘for judgment,’ and ‘the Lord sitting there—on, high and lifted up; His garment was white ‘as snow, and the hairs of His head like the pure ‘wool: at the brightness that was before Him ‘the hills melted,’ yea, ‘the heavens and the ‘earth were dissolved and passed away; and no ‘place was found for them.’

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book of life*:

‘And before Him were gathered all nations,’ *even* ‘the dead, raised incorruptible,’ *and* ‘all ‘appeared before the judgment-seat of Christ;—

4; lxxxvii. 2; lxxvi. 2; lxxviii. 68; cxxxii. 13. *fire, &c.*: Ezek. xxxix. 6. Luke ix. 54. 2 Kings i. 10, 12.

v. 10. *fire and brimstone*: Gen. xix. 24. Ezek. xxxviii. 22. *tormented*: Luke viii. 28; xvi. 23—28. *for ever*: Isai. xxxiv. 9, 10; lxvi. 24. See Dan. vii. 11.

v. 11. *throne, &c.*: Isai. vi. 1. Ps. ix. 7. Dan. vii. 9. *hills*: Ps. xviii. 12; xcvii. 5. Micah i. 4. *Heaven and earth*: Isai. xxiv. 19. Luke xxi. 33. 2 Peter iii. 10. *no place*: Dan. ii. 35.

v. 12. *before Him, &c.*: Matt. xxv. 32. *the dead*: 1 Cor. xv. 52. *appeared*: 2 Cor. v. 10. *books opened*: Dan. vii. 10. *book of life, &c.*: Phil. iv. 3. Dan.

‘and the books were opened,’ and another book, ‘the book of life,’ and ‘of God’s remembrance;’—and the dead ‘were judged’ out of the things ‘noted in the books,’ ‘according to the works ‘done in the body.’

And the sea gave up the dead which were in it, and ‘death and the grave’ gave up the dead which were in them; and they ‘were judged ‘every man according to their works,’ ‘whether ‘good or evil.’

And ‘death’ and the ‘grave’ were ‘cast into ‘the’ lake of ‘fire.’ This is the second death.

And ‘every one that’ was not ‘found written in the book of life,’ was ‘cast into the’ lake of ‘fire,’ to ‘be punished with everlasting destruction from the presence of the Lord, and from ‘the glory of His power.’

and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

And death and hell were cast into the lake of fire. This is the second death.

And whosoever was not found written in the book of life was cast into the lake of fire.

13

14

15

xii. 1. Exod. xxxii. 32. Luke x. 20. Heb. xii. 23. Isai. iv. 3. Mal. iii. 16. *noted in book*: Ps. lvi. 8. *judged*: Ps. ix. 8; lviii. 11; lxii. 12; xcvi. 13; xcvi. 12. *according to works*: Ps. lxii. 12. Eccl. xi. 9; xii. 14. Matt. xvi. 27. 2 Cor. v. 10.

v. 13. *every man*: 1 Cor. iv. 5. 1 Pet. i. 17. Ps. lxii. 12. *works*: Matt. xvi. 27. Eccl. xii. 14. 2 Cor. v. 10. *death and the grave*: Hos. xiii. 14. 1 Cor. xv. 55, 26.

v. 14. *death and grave*: see at ver. 13. *cast into the fire*: Matt. xiii. 42; xxii. 13; xxv. 41. Mark ix. 43, 47.

v. 15. *found written, &c.*: Dan. xii. 1. *the book of life*: see at ver. 12. *cast into the fire*: see at ver. 14. *punished, &c.*: 2 Thess. i. 9.

v. 12. *According to their works.*] If to *work* be to do God’s commandments, we must not forget the same Apostle’s description of these, 1 John iii. 23: ‘And this is His commandment; That we should *believe on the name of his Son Jesus Christ*, and love one another, as he gave us commandment.’ But woe to those who shall

stand before the Judge, and yet never have received, or known, Him as their *Saviour*! When we say in the *Te Deum* ‘We believe that Thou shalt come to be our Judge;’—how justly may we add the prayer, ‘We therefore pray Thee, help Thy servants, whom Thou hast redeemed with Thy most precious blood!’



# THE REVELATION.

## CHAPTER XXI.

### PART II. SCENE VII.

#### Part IV.

### *A new Heaven, and a new Earth.*

1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

AND I saw a 'new heaven, and a new earth;' for the first 'heavens being on fire were dissolved, and the elements melted with fervent heat; the earth also, and the works that are therein, were burned up.'

2 And I John saw the holy city, new Jerusalem, coming down from from God out of heaven, prepared as a bride adorned for her husband.

And I John saw 'the holy city,' new Jerusalem ('not made with hands, whose builder and maker is God'), 'coming' down 'from above, prepared and builded,' as 'a bride' having 'put on her beautiful garments, and having adorned herself with jewels, to be presented to her husband.'

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God

And I heard 'a mighty voice from Him who rideth upon the heavens,' saying, Behold,

- v. 1. *a new heaven*, &c.: Isai. lxv. 17; lxvi. 22. *heavens dissolved*, &c.: 2 Pet. iii. 10—12. Heb. xii. 26, 27. *earth dissolved*: Isai. xxiv. 18, 19.
- v. 2. *the holy city*: Isai. lii. 1; xlvi. 2. *city not made with hands*, &c.: Heb. xi. 10. 2 Cor. v. 1. *from above*: Gal. iv. 26. *coming...builded*: 2 Esdr. xiii. 36. *put on...and presented*: Isai. lxi. 10; lii. 1. Ps. xlv. 14. *a bride*, &c. Isai. lxii. 5. Hos. ii. 19. 2 Esdr. vii. 26. *Thy maker thy husband*: Isai. liv. 5.
- v. 3. *a mighty voice*, &c.: Ps. lxviii. 33. *my tabernacle*, &c.: Ezek. xxxvii. 27. Zech. viii. 8. Ps. xlv. 5, 11; lxviii. 18. Joh. xiv. 23.

v. 2. *Prepared as a bride adorned for her husband.*] Here we have the development of what was briefly mentioned xix. 7. In the closing Apocalyptic Song, there recited (vv. 6, 7), we had two things announced; (1) Christ's kingdom being come. (2) The Marriage of the Lamb, and his bride making herself ready. The

former of these was detailed from xix. 11 to xx. 15. The latter is entered upon here. The bride is evidently the *New Jerusalem*; the whole Company of those whose citizenship is in heaven, Phil. iii. 20, and the description is continued from here to Chap. xxii. 5.

‘my tabernacle shall be with men,’ and ‘I will come unto them, and make my abode with them,’ and ‘I will be their God, and they shall be my people.’

*is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.*

‘And the Lord God shall wipe away tears from off all faces; He will swallow up death in victory; for the former troubles are forgotten; the voice of weeping shall be no more heard *there*, nor the voice of crying: for old things are passed away; behold, all things are become new.’

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

4

And ‘He that sat upon the throne’ said, ‘Behold, I make’ all things ‘new;’ and He said unto me, ‘Write;’ for these *and all the words of this prophecy I declare from heaven*, to be ‘true and faithful;’ ‘my covenant will I not break, nor alter the thing that is gone out of my lips.’

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

5

And he said unto me, ‘It is done; I am the first and the last:’ *now is that saying verified*; ‘To every one that thirsteth I will give of the fountain of living waters without money and without price;’ *and* ‘whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.’

And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

6

‘Every one that conquereth shall be joint-heir with Christ,’ *even with Him who is* ‘appoint-

He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

7

v. 4. *The Lord God shall wipe away, &c.*: Isai. xxv. 8. *the former troubles... crying*: Isai. lxv. 16—19. *old things...new*: 2 Cor. v. 17.

v. 5. *He that sat upon the throne*: Ps. ii. 4. ix. 7, &c. *I make new*: Isai. lv. 17; lxvi. 22. *true and faithful*: Deut. xxxii. 4. Ps. xix. 9; xxxiii. 4; cxi. 7, 8; and see at xxii. 6. *my covenant, &c.*: Ps. lxxxix. 34.

v. 6. *It is done*: Ezek. xxxix. 8. *I am the first, &c.*: Isai. xlv. 6. *Every one that thirsteth, &c.*: Isai. lv. 1. Jer. ii. 13. *whosoever drinketh, &c.*: John iv. 14.

v. 7. *every one, &c.*: Luke xi. 10. *joint-heir with Christ, &c.*: Rom. viii. 17. Heb. i. 2. *I will be his God, &c.*: Hos. i. 10.

‘ed Heir of all things;’ ‘and I will be his God,  
‘and he shall be my son.’

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

But *those who are* ‘fearful and faint-hearted,’ *who* ‘believed not in God, and trusted not in His ‘salvation;’—*those who* ‘are polluted with abominable idols, and murderers, and whoremongers, ‘and sorcerers, and adulterers,’ and who ‘change ‘the truth of God into a lie;—shall not inherit ‘the kingdom of God, but shall have their portion in’ the lake of ‘fire and brimstone;’ *for* ‘He is able to destroy both soul and body in hell.’

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb’s wife.

And there came unto me one of the seven Angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee ‘the bride,’ whom ‘the Lamb’ hath ‘betroth’ed ‘to Himself in ‘righteousness.’

- v. 8. *fearful and faint-hearted*: Deut. xx. 8. Judg. vii. 3. *believed not*, &c.: Ps. lxxviii. 22. *polluted with abominable idols*: Ezek. vii. 20. Jer. vii. 30; xxxii. 34. *murderers*, &c.: 1 Cor. vi. 9. Hos. iv. 2, 10. Ezek. vi. 9. *sorcerers and adulterers*: Mal. iii. 5. Jude 7. *change the truth of God into a lie*: Rom. i. 25. Ps. xl. 4. Hos. xi. 12. Mic. vi. 12. *shall not inherit*, &c.: 1 Cor. vi. 9. Eph. v. 5. *portion*, &c.: Ps. xi. 6. *lake of fire and brimstone*: allusion to Gen. xix. 24—29: see Jude 7. 2 Pet. ii. 6—9. Matt. xiii. 42; xxv. 41. Ezek. 38. 22. Isai. lxvi. 24. *destroy*, &c.: Matt. x. 28.
- v. 9. *The Lamb*: John i. 29. *the bride*: see at ver. 2. *betrothed in righteousness*: Hos. ii. 19, 20.

v. 7. *And he shall be my son.*] It was the familiar title of the ancient people of God, bestowed on them in virtue of express covenant, *Israel is my son, even my firstborn*, Exod. iv. 22. Gen. xvii. 2—12. Deut. xiv. 1. Isai. i. 3, 4, &c. &c. The Jews afterwards looked upon this title as exclusively their own, and it was with the greatest difficulty that even the Apostles were brought to believe that God would extend the same covenant to the Gentiles, whereby *we are all the*

*children of God by faith in Christ Jesus: for as many of us as have been baptized into Christ have put on Christ; for the same Lord over all is rich unto all that call upon him*, Gal. iii. 26—27. Rom. x. 12. In 1 John iii. 1, St. John comforts true Christians by reminding them, that in heaven their likeness to Christ, as the only-begotten of the Father, will be perfected. Then, in the highest sense, this great truth will be verified, *I will be his God, and he shall be my son.*



*The Heavenly Jerusalem.*

AND 'he brought me in the visions of God to a very high mountain,' and 'shewed me' that 'glorious and holy city, the Jerusalem from 'above, coming out of the hands of its Maker;'

Her 'light *was* come, and the glory of the 'Lord *was* risen upon her; and her 'brightness' *was as though* 'the bright shining of a' *celestial* luminary *did* 'give *her* light,' *in colour* as the diamond, and clear as the crystal;

And 'the city' had a 'wall,' great and high, and had twelve 'gates,' and at *the entrance of* 'the gates' twelve angels, and names written upon them, which are 'after the names of the 'twelve tribes of the children of Israel;'

'At the east' side, 'three gates,' 'at the 'north' side, three gates; 'at the south' side, three gates; and 'at the west,' three gates.

And 'the wall of the city' had twelve 'foundations,'—and in them the names of 'the twelve 'Apostles, upon' *whom the Church* was 'built, 'Jesus Christ Himself being the head corner-stone.'

And he that talked with me had 'a measuring-reed' to 'measure the city, and the gates 'thereof.'

And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal;

And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel:

On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

v. 10. *brought me, &c.*: Ezek. xl. 2; iii. 14. Matt. iv. 8. *glorious, &c.*: Ps. lxxxvii. 3. Heb. xii. 22; and see at ver. 2.

v. 11. *thy light is come, &c.*: Isai. lx. 1, 3. *as when the bright shining, &c.*: Luke xi. 36. *a celestial luminary*: The word is φωστήρ, the same as in Gen. i. 16 is used for *the sun and moon*. It is that 'which holds the light,' and not 'the light' itself. *diamond*: so we translate the LXX. ἰασπίς: Exod. xxviii. 18; and it is the same word here.

v. 12. *city*: Ezek. xlv. 6. Ps. xlv. 4; xlviii. 1, &c. *walls*: Ps. li. 18; cxxii.

7. Isai. xxvi. 1. *gates*: Ps. lxxxix. 2. Is. xxvi. 1. *names, &c.*: Ezek. xlviii. 31.

v. 13. *At the north, &c.*: Ezek. xlviii. 30, 35.

v. 14. *foundations*: Isai. liv. 11. Eph. ii. 19, 20. Rom. xv. 20. Matt. xvi. 18.

v. 15. *measuring reed*: Ezek. xl. 3, 5.

16 And the city lieth four-square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

18 And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

And the city lieth foursquare; and the length is as large as the breadth; and he measured the city with the reed twelve thousand furlongs. The length, and the breadth, and the height of it, are equal.

And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the Angel.

And 'the stones' of the wall were 'laid in 'fair colours;' and 'the city' was 'pure gold,' and clear as 'crystal.'

And the 'foundations' of the wall of the city 'were laid with sapphires,' and with all manner of 'precious stones:' the first foundation was of 'diamond;' the second, 'sapphire;' the third, 'chalcedony;' the fourth, an 'emerald;'

v. 18. *lay thy stones with fair colours:* Isai. liv. 12. *gold and crystal, pure gold:* Job xxviii. 17, 19.

v. 19. *foundations...sapphires:* Isai. liv. 12. *diamond, sapphire, emerald:* Exod. xxviii. 18.

v. 16. *Twelve thousand furlongs.*] Such is to be the measure of each side of the square, and of the cube raised upon it. The square and the cube both represent perfection; as indeed the number four does generally. See Woodhouse, at iv. 4; viii. 7. Ezekiel's Court of the Temple is in like manner a square of 500 reeds, Ezek. xlii. 15—20: his whole city was to stand in a square of 5000 cubits (xlviii. 15), and the suburbs to occupy another square of 25,000 cubits. Thus all was to be in squares; i. e. all to be in the utmost state of perfection. The dimensions, too, are as remarkable as the form. 'Jerusalem,' observes Bengel, 'was, according to Josephus, 33 furlongs in circumference; Thebes, 43; Nineveh, 400; Babylon, according to Herodotus, 480;—by the side, therefore, of the New Jerusalem, these

magnificent earthly cities all dwindle into insignificance.'

v. 17. *An hundred and forty-four cubits.*] To make this agree with the height of the city, as related in the preceding verse, would be impossible, if we understood the cubits as literal cubits. The word cubits is wanting in several ancient copies; and it is more probable, that some measure is to be understood, which St. John saw in the Angel's hand, and which he could not describe; just as in the vision of Ezekiel, a measure of some unusual length was represented as employed, Ezek. xl. 5.

vv. 19, 20. *The first foundation was jasper.*] More properly rendered diamond, as at Exod. xxviii. 18, where the LXX. has the same word, ἰασπς. It is remarkable, that in the LXX. we have the same stones, and the same number of them,



The fifth, sard-‘onyx;’ the sixth, ‘sardius;’ the seventh, ‘jasper;’ the eighth, ‘beryl;’ the ninth, ‘topaz;’ the tenth, chrysoprasus; the eleventh, hyacinthus; and the twelfth, an amethyst.

And ‘the twelve gates’ were twelve ‘pearls;’ every several gate was of one ‘pearl;’ and the broad way of the city was of ‘pure gold,’ as it were transparent ‘crystal.’

And I saw no temple therein; for ‘the Lord’ God Almighty was ‘there,’ and ‘the Lamb,’ *who* ‘is the brightness of His glory,’ as ‘a wall of ‘fire round about,’ *and they were* ‘the glory in ‘the midst of her;’

And ‘the sun was no more her light by day, ‘neither for brightness did the moon give light ‘unto her; but the Lord was her everlasting ‘light, and the Lamb was her glory.’

‘And the Gentiles shall come to her light, ‘and Kings to the brightness of her rising, and ‘all nations shall see her glory,’ for ‘salvation ‘shall be unto the end of the earth,’ and ‘the ‘Kings of the isles shall bring presents, and shall ‘minister unto her.’

Her ‘gates shall be open continually; they

The fifth, sardonix; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. 20

And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass. 21

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. 22

And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof. 23

And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. 24

And the gates of it shall not be shut at all by day: 25

v. 20. *onyx*, &c.: Exod. xxviii. 17—20.

v. 21. *pearl*: Job xxviii. 18. Matt. vii. 13, 14; xiii. 46. Job xxviii. 13. *pure gold*, *crystal*: Job xxviii. 19, 17.

v. 22. *the Lord there*: Ezek. xlvi. 35. *brightness of his glory*: Heb. i. 3. *wall of fire*, &c.: Zech. ii. 5.

v. 23. *light by day*, &c.: Isai. lx. 19, 20.

v. 24. *brightness of rising*: Isai. lx. 3. *nations shall see my glory*: Isai. lxvi. 18. *end of the earth*: Isai. xlix. 6. *Kings*, &c.: Ps. lxxii. 9—11. Isai. xlix. 23. *shall minister*: Isai. lx. 10, 11—16; lxvi. 12.

v. 25. *gates open*, &c.: Isai. lx. 11.

both at Exod. xxviii. 17—20 and Ezek. xxviii. 13;—the passage in the Revelation only differing from both these, by the omission of three stones, the *ἀνθραξ*,

λίγυριον, and ἀχάτης, and the substitution of three, the *ὑακινθος*, *χαλκηδών*, and *χρυσόφρασος*. In the English and the Hebrew copies the diversities are greater.



for there shall be no night there.

‘shall not be shut day’ after ‘day;’ and no night shall be there.

26 And they shall bring the glory and honour of the nations into it.

‘That’ *so they* ‘may bring unto her the ‘forces of the Gentiles, and that their kings may ‘be brought, their silver and their gold with ‘them; and they shall bring gold and incense, and ‘they shall shew forth the praises of the Lord.’

27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb’s book of life.

And ‘there shall no more come into her the ‘uncircumcised and the unclean,’ neither whosoever ‘worketh iniquity, or speaketh a lie;’ her ‘people shall be all righteous, the work of God’s ‘hands, that He may be glorified,’ *when He* ‘writeth ‘up the people whom He hath chosen in Christ.’

v. 26. *that men may bring, &c.*: Isai. lx. 11, 5. *their silver and their gold, &c.*: Isai. lx. 9. *bring gold and incense, &c.*: Isai. lx. 6.

v. 27. *no more the uncircumcised, &c.*: Isai. lii. 1. *worketh iniquity, &c.*: Ps. v. 5, 6; ci. 7. *people all righteous, &c.*: Isai. lx. 21. *writeth up, &c.*: see at xiii. 8.

## CHAPTER XXII.

### INTRODUCTORY NOTE.

**T**HIS Chapter is appointed by the Church for the Evening Lesson on St. John the Evangelist’s Day.

1 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

**A**ND he shewed me ‘a fountain coming forth ‘of the house of the Lord, and living ‘water going out from Jerusalem,’ from ‘the throne’ of God, and of the Lamb.

2 In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, and yielded her fruit every month: and

In the midst of the Broadway thereof, ‘and ‘by the river on the bank thereof, on this side ‘and on that side, grew the Tree of life;—and it ‘brought forth new fruit according to its months;

v. 1. *a fountain, &c.*: Joel iii. 18. *living water, &c.*: Zech. xiv. 8. Ezek. xlvii. 1. *throne*: Isai. lxvi. 1. Ps. ix. 7. Ezek. x. 1. Heb. viii. 1; xii. 2. Matt. xxv. 31.

v. 2. *by the river, &c.*: Ezek. xlvii. 12.

‘and the fruit thereof was for meat, and the leaf thereof for medicine.’

the leaves of the tree *were* for the healing of the nations.

And there shall be ‘no more curse, but the ‘Lord God’ and the Lamb ‘shall be there, seated ‘on the throne of His glory;’ ‘and His servants ‘shall worship Him :’

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him :

3

‘And they shall behold His face in righteousness,’ and ‘His name’ shall be on their ‘foreheads.’

And they shall see his face; and his name *shall be* in their foreheads.

4

And there shall be ‘no more’ night;—and they need ‘no’ candle, neither ‘light of the sun;’ ‘for the Lord shall be their everlasting light,’ and they shall ‘reign with Christ’ for ever and ever.

And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

5

*Recapitulation by the Angel of the Message which he bore to the Apostle John.*

AND he said unto me, ‘These’ words ‘are true ‘and faithful;’ and the Lord God of the ‘holy prophets sent His Angel, to reveal unto ‘His servants what must’ shortly ‘come to pass.’

And he said unto me These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

6

- v. 3. *curse*: Gen. iii. 17. *ἀνάθεμα* occurs in LXX. Zech. xiv. 11, as here. *the Lord there*: Ezek. xlvi. 35. *throne*: Isai. vi. 1; lxvi. 1. Ezek. x. 1. Dan. vii. 9. Matt. xxv. 31. *servants*: Isai. lxv. 9, 13. *worship*, λατρεύω, as Heb. 9. 14.
- v. 4. *face in righteousness*: Ps. xvii. 15. Matt. v. 8. 1 John iii. 2. *name*: Isai. xliii. 7; lxiii. 19. *foreheads*: Exod. xxviii. 38.
- v. 5. *everlasting light*. Isai. lx. 19. *reign with Christ*: 2 Tim. ii. 12.
- v. 6. *words true*: 2 Sam. vii. 23. Isai. xxv. 1. 2 Esdr. xv. 2. *holy prophets*: Eph. iii. 5. *reveal, &c.*: vid. at ch. i. 1.

v. 5. *They shall reign for ever and ever.*] Thus ends the account of the New Jerusalem. Bring together all that is said of it, from Chap. xxi. 2 to this place, and imagine it thrown into one verse, as xix. 8, and it will be immediately perceived that vv. 9, 10 of that Chapter were but the anticipation of the verses immediately following this.

v. 6. *These sayings are faithful and true.*] Thus speaks the Angel, when he has conducted the Apostle to the end of the vision; and the place, where the same words occurred before, Chap. xix. 9, was but the anticipation of this their true place. By thus marking the parallelism, we obtain the conclusion which will be pointed out in the next Note.



7 Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book.

Behold! 'I come, and will not tarry,' *saith the Lord*; 'my salvation is near to come, and 'my righteousness to be revealed; blessed is the 'man that doeth my will,' *and* 'keepeth the sayings' of the prophecy of this book, and 'ponder-eth them in his heart.'

*Repetition by St. John of the effect which the Message had upon him at the moment.*

8 And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

AND I John saw these things and heard them. And *it was* when I had heard and seen, *that* I 'fell down at his feet, and worshipped' the Angel which shewed me these things.

9 Then saith he unto me, See *thou do it* not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

Then he 'raised me up, saying, Stand up,' 'I myself am also a brother and fellow-servant,' and of thy brethren the prophets, and of them which 'keep the sayings' of this book; 'Thou shalt worship the Lord thy God, and Him only shalt thou serve.'

10 And he saith unto me, Seal not the sayings of the pro-

And he saith unto me, 'Shut not up the

- v. 7. *will not tarry*: Heb. x. 37. *saith the Lord*: see i. 8. *my salvation*, &c.: Isai. lvi. 1. *Blessed*, &c.: Isai. lvi. 2. Matt. vii. 21. *keepeth*, &c.: Luke ii. 19, 51. Dan. vii. 28.  
v. 8. *fell down*: Acts x. 25, 26.  
v. 9. *raised*: Acts x. 26. *Brother*, &c.: Col. iv. 7. *worship*: Matt. iv. 10; and vid. at xix. 10.  
v. 10. *shut up*, &c.: Dan. xii. 4, 9; viii. 26. *time*, &c.: 1 Cor. vii. 29.

vv. 8, 9. *I fell down to worship*.] St. John appears not rightly to have distinguished the glorious being, who was accompanying and guiding him, from our Lord Jesus Christ Himself. The mistake was overruled for the instruction and edification of the Church, by giving occasion to the warning which follows. As the former verses shew an evident parallelism to vv. 8, 9 of Chap. xix., there is no reason to think that this action of fall-

ing down to worship the Angel was twice repeated by St. John, but only that it is twice described. The Angel in both cases is the same; comp. xvii. 1 with xxi. 9. 'And it might be necessary to repeat the description, which positively forbad any such adoration, for the benefit of the Church, prone to lapse into this kind of idolatry.' Woodhouse.

v. 10. *Seal not the sayings*, &c.] In contrast to Daniel, who was commanded



‘ words,’ nor ‘ seal the book’ of this prophecy; for the ‘ time of the end’ is at hand.

But ‘ who may abide the day of His coming?’ *for* ‘ the wicked will do wickedly,’ *and* ‘ shall perish in his wickedness,’ and ‘ all the unfaithful shall die in their unfaithfulness;’ *but* ‘ the wise shall understand,’ *and shall* ‘ know the time of their visitation;’ ‘ the just’ shall be ‘ justified’ still, and the ‘ saint’ shall be ‘ sanctified’ still.

phcey of this book: for the time is at hand.

He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

11

v. 11. *who may abide, &c.*: Mal iii. 2. *the wicked, &c.*: Dan. xii. 10. Ezek. xviii. 24, 26. *all the unfaithful, &c.*: 2 Esdr. xv. 4. *the wise shall understand, &c.*: Dan. xii. 10. Hos. xiv. 9. 1 Cor. vii. 29. 2 Cor. vi. 2. Heb. iii. 6—19. *the just and justified*: Rom. i. 17; iii. 24; v. 1. 1 Cor. vi. 11. Gal. ii. 16; iii. 11. *saints and sanctified*: Rom. i. 7. 1 Cor. i. 2; vi. 11. 1 Thess. iv. 5.

to shut up and seal some of the words of his prophecy till the time of the end. Dan. xii. 4, 9. The things which were to be sealed to Daniel, are just those which were to be more fully revealed to St. John, viz. the things following the Jewish, and belonging to the Christian, Dispensation.

‘ They were sealed to Daniel for two reasons. Their commencement was still many centuries distant; and they also belonged to a distinct economy, which was not to be revealed before its time. The events predicted in the Revelation also range over the same period; but the dispensation to which they refer was now begun, and the earliest of the predictions, instead of being centuries distant, were close at hand. Hence the emphatic and thrice-repeated contrast. *Things which must shortly come to pass—Seal not the*

*sayings, for the time is at hand.*’ Birks, Chap. xi.

v. 11. *Let him be righteous still... let him be holy still.*] It is to be regretted that the true force of the original in this place is not retained in our version. For the words here are in the passive voice, δικαιωθήτω, ἁγιασθήτω, ‘justified,’ ‘sanctified,’ while *unjust* and *filthy* are in the active. I shall content myself with quoting the admirable remark of Bishop Jebb.

‘ The active voice of the verbs on the bad side, would seem to attribute all human wickedness to man’s own agency; and the passive voice of the verbs on the good side, to ascribe all human excellence to some derivative communicated power; that is, manifestly to the efficacious grace of God.’ Bishop Jebb, Sacred Literature, § 15.

*Christ takes up the message in His own Person. He again declares His speedy coming, and that He will reward the righteous, but punish the wicked.*

12 And, behold I come quickly; and my reward *is* with me, to give every man according as his work shall be. **A**ND ‘Behold! I come, and will not tarry,’ and ‘my reward is with me, to render to every man according to his work.’

13 I am Alpha and Omega, the beginning and the end, the first and the last. I am Alpha and Omega, the beginning and the end; ‘I am the first, and I am the last.’

14 Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. ‘Blessed is that servant whom his Lord ‘when he cometh shall find doing His will,’ and ‘keeping His commandments,’ that he ‘may be ‘accounted worthy’ to ‘eat and drink in His ‘Kingdom,’ and ‘may have an entrance ministered unto him abundantly into the inheritance ‘of the saints in light.’

15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. For *those who* ‘walk after the lusts of the ‘flesh, biting and devouring one another, and ‘sorcerers and adulterers, oppressors and idolaters,’ and whosoever ‘depart from my ordinances,’ and turn aside to ‘lies, shall not inherit ‘the Kingdom of God.’

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the off-spring of David, *and* the bright and morning star. I Jesus have ‘sent’ my ‘angel’ to testify unto you these things in the Churches. I am ‘the root of Jesse, and a Branch from his roots.’ ‘I am the son of David, and his Lord,’ and I am ‘the day-spring from on high, the Star’ that should ‘come out of Jacob.’

v. 12. *come*: Hab. ii. 3, 4. Heb. x. 37. Mark xiii. 26—36. Matt. xvi. 27; xxiv. 46. *reward*: Isai. xl. 10; lxii. 11. *render to every man, &c.*: Ps. lxii. 12; and see at ch. xx. 12.

v. 13. *I am the first, &c.*: Isai. xlv. 6; xli. 4; xlviii. 12.

v. 14. *Blessed, &c.*: Matt. xxiv. 46. Ps. cvi. 3; cxii. 1; ciii. 20. John vii. 17; viii. 31. *accounted worthy*: Luke xx. 35; xxi. 36; xxii. 30. *entrance*: 2 Pet. 1. 11. *inheritance*: Col. i. 12.

v. 15. *dogs*: Phil. iii. 2. *walk after, &c.*: Gal. v. 16. *bite, &c.*: Gal. v. 15. *sorcerers*: Mal. iii. 5. *lies*: Ps. xl. 4; v. 6. *not inherit, &c.*: 1 Cor. vi. 9, 10. Gal. v. 21.

v. 16. *root and branch*: Isai. xi. 10. Zech. vi. 12. Jer. xxiii. 5. *son of David*: Ps. cx. 1. Matt. xxii. 44. *day-spring, &c.*: Luke i. 78. *star*: Numb. xxiv. 17.



*That the coming of Christ is the great object of expectation to the Church, and that this Revelation is to serve till the end.*

AND the Spirit and the bride say, Come, ('for 'they look for, and hasten unto the coming 'of the day of the Lord,') and let him that heareth answer, Come. *And then at my coming I will fulfil to him my words, "Ho! every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price."*

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

17

*Danger of any new Revelation, either by way of addition to the Canon of Sacred Scripture, which is here closed, or of subtraction from it.*

FOR I testify unto every man that heareth the words of the prophecy of this book, If any man shall 'add thereto,' God shall add unto him 'the plagues' that are written in this book:

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

18

And if any man shall 'diminish ought from 'the words of the book of this prophecy, God 'shall take away his part out of the book of life, 'and out of the holy city,' and from the things which are written in this book.

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

19

He which testifieth these things saith, Surely 'I come, and will not tarry.' Amen.

He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

20

'My heart replieth, Even so; 'come, Lord 'Jesus.'

v. 17. *haste unto*: 2 Pet. iii. 12. Tit. ii. 13. *my coming*: 1 Cor. xv. 23. *ho, every one that thirsteth, &c.*: Isai. lv. 1.

v. 18. *add*: Deut. iv. 2; xii. 32. *plagues*: Lev. xxvi. 21.

v. 19. *diminish*: Deut. iv. 2; xii. 32. Matt. v. 18, 19. Mark vii. 9—13. *part*: Acts viii. 21. *book of life*: Phil. iv. 3. Rev. iii. 5; xiii. 8. *holy city*: Isai. lii. 1.

v. 20. *I come*: see at i. 7; and above ver. 12. *my heart saith, &c.*: Ps. xxvii. 8.

v. 20. *Surely I come quickly.*] The coming of our Lord Jesus Christ is thus

the beginning and end of this sublime Revelation. It occurred in the first Chapter,



21      The grace of our Lord Jesus  
Christ be with you all. Amen.

‘The grace of our Lord Jesus Christ be  
with you all. Amen.’

v. 21.    Rom. xvi. 20.    1 Cor. xvi. 23, 24.

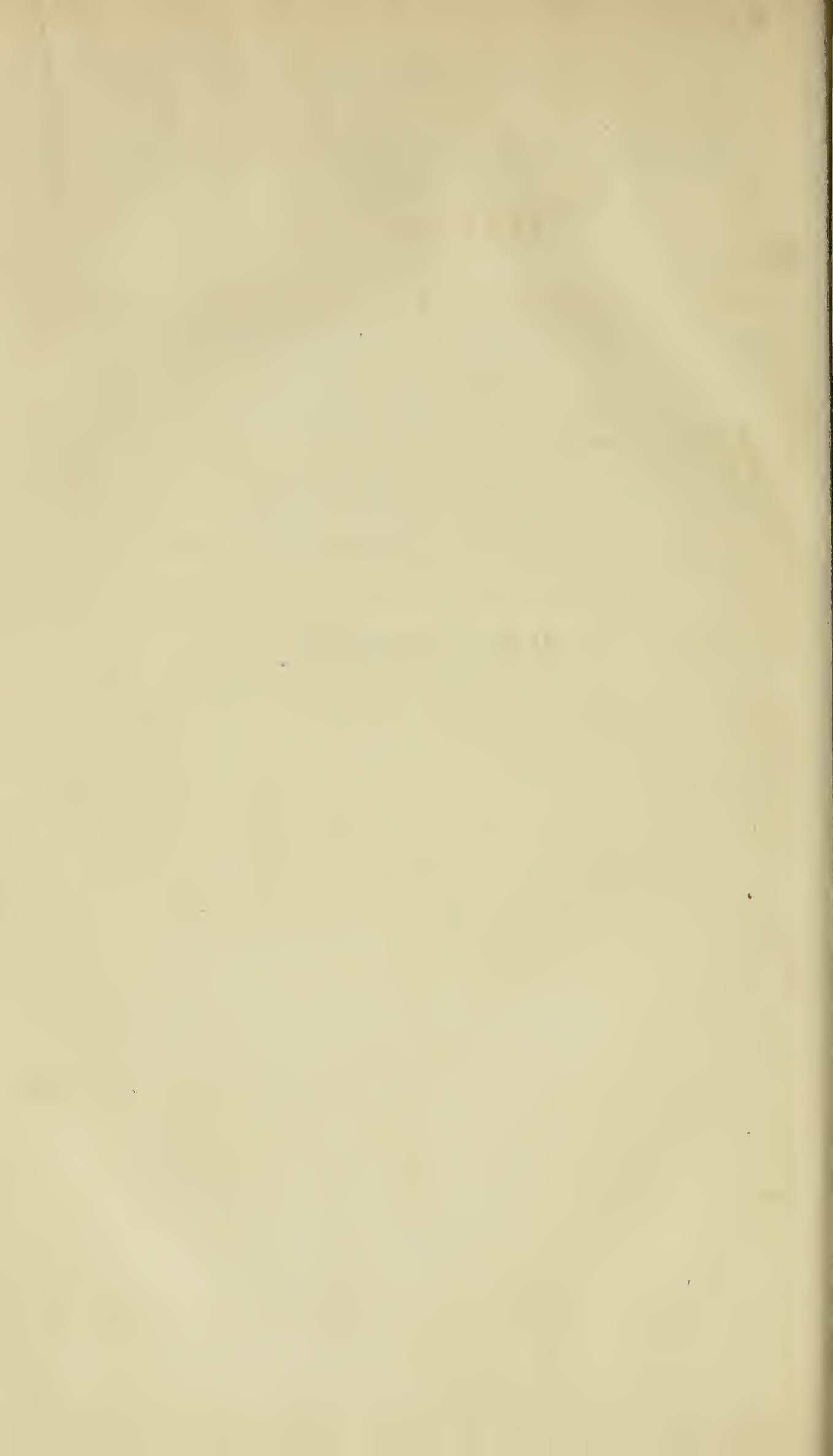
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Chapter, and frequently in the charges to the Seven Churches. In this last Chapter it is repeated three times: see vv. 7, 12, 20. As at the close of his earthly ministry our Lord thrice interrogated Peter as to his love of Him, so here he thrice signifies to John the great event of His second Coming: and John replies, *Even so, come, Lord Jesus*. It is the preparation

of the Church for the second Coming of her Lord, which might be called the great object of the present Dispensation; as it was that of the Law, and of the Jewish dispensation, to prepare the Church of those days for His former Advent in the flesh. See Appendix (C); and comp. Note ver. 10, and Chap. i. 7.

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# A P P E N D I X.





## APPENDIX (A).

### *Remarks on some General Principles of Interpretation.*

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**F**OR understanding the Prophecies, says Sir I. Newton, we are, in the first place, to acquaint ourselves with the figurative language of the Prophets. Nor have there been wanting others to follow up this suggestion in connexion with the Apocalypse. See *Lancaster's Symbolical Dictionary to Daubuz*, or *Mr. Faber's Sacred Calendar of Prophecy*, Chap. I. In these two, indeed, we have the symbolical language and imagery of the prophetic writings brought as nearly to a system as is possible. There are also, in the Apocalypse particularly, certain peculiarities of style and language which require the attention of the Scholar<sup>1</sup>;—but I had no purpose, at present, either of entering into the critical niceties of the Text, or of enlarging on the particular symbols made use of in this book. My purpose was, rather, to set down a few general Rules which have guided my own views on the more difficult points in the Revelation, and which are so frequently exemplified in the course of it, as to deserve particular mention. They concern chiefly the following points;—the *literal sense*;—the *double sense*;—and the *chronological order* and *general arrangement* of the book.

#### § I.

##### *The Literal Sense.*

The first rule that naturally presents itself, as applicable alike to all Scripture, is that expressed by *Hooker*, where he says, *I hold it for a most infallible rule in expositions of sacred Scripture, that, where a literal construction will stand, the farthest from the letter is commonly the worst.* Eccl. Pol. 5.

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<sup>1</sup> On this point the reader may consult the learned work of Moses Stuart on the Apocalypse, § 16.

But in the application of this rule considerable caution is required: more especially, I think, in the book before us. The greater part of it being symbolical, it should be remembered that none of the symbols are exact descriptions of what will be; they are what the Apostle saw in vision, and can only have a general likeness to the future events which they are intended to symbolise. They are like metals in the raw material, and require the process of a mental fusion, before they can express the idea intended. In like manner, the Chorus, or Anthem, interspersed between the various scenes, does not purport to describe with historic precision the things to come; it is merely what the Apostle heard sung, in vision, by the heavenly host; and from the tenor of it he might form, as in the symbols, some general notion of what was to be expected. Hence, the Song was well fitted to illustrate the Scene; but neither of them are historical narrations, and therefore their literal sense is no direct clue to their hidden meaning. The case may be illustrated by the Parables of our Lord. These convey instruction indeed; but it is through the medium of a process by which we translate, as it were, their natural into their spiritual meaning. To perceive the literal force of the terms is not sufficient: we have, first, to comprehend the exact meaning of the story; then, to find its general adaptation or moral;—and lastly, to apply it, as far as may be, in its several particulars. These considerations are important, as shewing, that, in the Revelation, it is hardly possible to speak of a *literal sense*; if by that is meant, a sense which we are to rest in, because it is the exact grammatical sense of the words used. We may find out literally what St. John saw and heard; but neither of these help us to a literal understanding of the things seen or symbolised. *Prophetic Symbols*, says Mr. Faber, *can only describe the predominating colour or complexion of any given period*. And Mr. Birks, still more to my point, ‘Had the revealing Angel here, as in Daniel x—xii., directly conveyed a prophecy of coming events, in ordinary language, and in the future tense, reason would justify the demand for a literal exposition, however this might be modified by the general tone of the celestial revelation. But the case is widely different. The book is properly and immediately *a record of visions which are past, and not a prediction of events to come*. There are, indeed, predictive clauses or passages interspersed, but these are exceptions; and in



general the grammatical exposition leaves us still in the past, and contains no direct account of the future. The opening words themselves tell us, that the Angel conveyed it by signs (ἐσήμανε). Now, *no law of literal interpretation identifies the sign with the thing signified.* Elements of Prophecy, Chap. x. In the tenth of *Davison's Discourses on Prophecy*, are the following able remarks on the same subject :

‘The Apocalypse consists throughout of a series of visions, communicated under a scheme of symbolical imagery. Persons and actions are drawn in it under the substituted character of a figurative representation. Hence its mysteriousness and first difficulty. Hence also the main objection which has been turned to the prejudice and defamation of the book. But on general grounds of presumption, there is no reason to think that the Apocalypse, from the nature of its style, is incapable of a rational and satisfactory, that is, a determinate interpretation. As all language abounds in metaphor and other materials of imagery, *imagery itself may form the ground of a descriptive language.* The forms of it may become intelligible terms; and the combination of them may be equivalent to a narrative of description. Nor is the Apocalypse all mystery and figure. There is an admixture in it of the civil and moral idiom, both in names and phraseology, limiting in some measure the subject of the symbolical representation; and in certain points the book furnishes a key to its own sense, by a positive interpretation given. With these data, the general ænigma of its figurative and symbolical style has been satisfactorily solved; the metaphor of it has been translated, upon principles neither arbitrary nor precarious; and thereby the objection made to it, on account of its obscurity, has been answered, so far as that obscurity arises from the scheme and structure of the visions under which its prophecies are conveyed. *These prophecies therefore come before us as a fair document of prediction, as much as others expressed in the more obvious and direct language of civil and historic description, modified, as the prophetic style usually is, by a tropical character.*’

## § II.

Connected with this, is the *primary* and *secondary* sense of many of the Prophecies. This *double sense*, as it has been called, is denied by some, but perhaps under an imperfect apprehension of the meaning



and extent claimed for it. The following simple examples (and innumerable others might be added), seem to place it in the light of an admitted fact, rather than of a debatable theory.

Thus in the 95th Psalm, where it is said, ‘Unto whom I swear in my wrath, that they should not enter into my rest,’—the first or primary application was, doubtless, to the children of Israel, and to their promised ‘*rest*’ in Canaan; but we have the authority of St. Paul (Heb. iii. 11, &c.) for applying it further to the future ‘*rest*’ of Christians in heaven. The former, then, is the *primary*, the latter the more extended or *complete* sense of the expressions used in this example. And again, what David speaks of *Sion* in many places, is obviously applicable, in a far more general sense, to the heavenly Jerusalem, the Church of God in all ages of the world. See Ps. xlv. lxxxiv. lxxxvii. &c. So again the redemption from Egypt, and the return from the Babylonish Captivity, were directly significant of the higher redemption by Christ, and of the rescue of the soul from the bondage of Satan: and therefore the expressions literally descriptive of the former, are universally understood as bearing spiritually upon the latter. See Ps. liii. 6. Examples might easily be multiplied both from the book of Psalms, and from other portions of Scripture.

Attention to this would have saved many a controversy, as to whether such and such a symbol in Revelation referred to such and such a particular event in the earlier history, or whether it delineates the more future destiny, of the Church. The truth may be, that such symbols *refer exclusively to neither*: but rather they may include both, the one in a primary, and the other in a secondary, or else in its remote and fullest sense. Thus *Woodhouse*, whom no one will accuse of partiality for particular theories, in his Commentary on the sixth Chapter and seal, remarks, ‘In many of the prophecies, the description of a calamity which is to fall on a *particular* state or nation, is so blended and intermixed with that *general* destruction, which, in the final days of vengeance, will invade *all* the inhabitants of the earth, that the industry and skill of our ablest interpreters have been scarcely equal to separate and assort them. Hence it has been concluded by judicious divines, that these partial prophecies and particular instances of the Divine vengeance, whose accomplishment we know to have taken place, are presented to us as types of some greater events, which are also dis-

closed in them. To the dreadful time of universal vengeance, *they all appear to look forward, beyond their first and more immediate object.* Little indeed can we doubt that such is to be considered the use and application of these prophecies, since *we see them thus applied by our Lord, and his Apostles.* See Matt. i. 22, 23; xxvii. 9. John xv. 25; xix. 36, 37; comp. Zech. xii. 10. Acts ii. 20, 27; comp. Joel ii. 29—32; iii. 19, 22, 24. Heb. ix. 7, 8; x. 27, 37. Rom. ii. 5. Gal. iv. 24. Eph. v. 14. 2 Thess. ii. 3, &c. 2 Pet. iii. 2—14.<sup>1</sup>

To some it may appear trifling, to see lesser events brought forward as instances of Divine regard, in the prophetic intimations He would give us of them; but this whole objection must be materially affected, if not entirely removed, by the considerations just offered. Since, in the first place, the events alleged as instances of primary fulfilment in the Revelation, such as the conversion of Constantine, the incursions of the Mahomedans, the power of the Papacy, &c. &c., are events of no less importance than the return from Egypt, or from Babylon;—and, even if they were, we do not suppose the prophecy by any means limited in its particular application to such events, but are ready to allow its remoter reference to times yet to come.

### § III.

As a third principle of exposition I would name, *the chronological order* observable in the structure of this Prophecy. After the Exordium, or Introduction, in Chap. I., it seems naturally divisible into two parts; the *First Part*, regarding *the then State* of the Churches, specially in Asia; the *Second Part*, the future destiny of the Church in general. See the Note, Chap. i. 9.

A very similar arrangement was proposed by *Daubuz*,—and is supported in the following remarks of *Davison*: ‘The Apocalypse consists of three parts; 1. The præmium, in which the Divine Author of the ensuing revelation is exhibited in the person of Christ. 2. The prophetic and didactic charge given to the Seven Churches of Asia. 3. The extended prophetic revelation, which occupies the book *from the*

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<sup>1</sup> Woodhouse on Apocalypse, Chap. vi. 16.



*fourth chapter to the end*, and embraces an ampler period and scene of things. This last comprehensive portion of it is the great field of Apocalyptic prophecy.'

He adds, 'Moreover the entire subject of this book is *strongly marked by a system of chronological order*. Subsequent and coincident periods of time are noted; and the course and succession of events is made a part of the prophecy as well as the events themselves. The effect of this chronological structure is a guard upon the reference of the several prophecies, whereby one of them checks the appropriation of another, and reduces it within a certain position, both as to series of time, and dependence of history.' *Davison's Discourses on Prophecy*, pp. 429, 431.

In another Article, where some account of the different modes of Interpretation will be given (see the article, App. K.), we shall perceive that this principle of chronological order is tacitly followed, if not clearly admitted, in almost all: and that, irrespectively of any particular views to which their several advocates may incline. At the same time, it is not to be expected that the principle should be invariably carried out in every portion of the book. As in all other writings, there would necessarily arise occasional interruptions, or displacements, of regular order; as, when it might be expedient to repeat, or recapitulate;—when, again, it was intended to draw out in fuller detail any subject before alluded to in a cursory manner. The latter very frequently happens in this book, and, as often as it does, makes a necessary break in the regular order of the prophecy;—but a kind of break by no means unusual in all other compositions. I might give examples of this from several passages, but the matter seems put beyond conjecture by the express declaration, on two several occasions, of the angelic interpreter himself. In the 21st Chapter, ver. 15, the angel invites St. John, saying, '*Come hither, I will shew thee the bride, the Lamb's wife.*' Then follows a detailed account of the bride, or the heavenly Jerusalem, vv. 10—27:—yet the same bride had already been mentioned before, Chap. xix. 7, 8. In like manner in Chap. xvii. 1, the Angel again says, '*Come hither; I will shew unto thee the judgment of the great whore*':—and a description follows, which is only a repetition on a larger scale of the account in Chap. xiii. But, in short, it seems the very



manner of the book, to anticipate the more particular account by a general and more summary one. For, (not to mention the first six seals in Chap. vi, which some think to be of this nature,) it is very generally agreed, that in Chap. xi. we have the substance of most of the following Chapters; in xiv. 8, of xviii, &c. &c.<sup>2</sup>

Nor is this arrangement to be regarded as a mere matter of convenience, but, on the contrary, it constitutes one of the most striking features in the structure of many of the prophecies of Scripture<sup>3</sup>: it is calculated to create new interest, as the prophecy advances, by at once conveying to the mind a general impression of what is coming, and afterwards gratifying it with fresh and fuller information. Thus the scene is heightened, and the interest grows, at every step;—and, what might be charged with superfluous repetition, tends only to enrich the picture, and to perfect the execution of the work.

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## APPENDIX (B).

*On the Blessing promised to the Reader of this Book;  
and on the danger of adding to, or detracting any  
thing from it. Rev. i. 3; xxii. 7, &c.*

WHOEVER has formed a correct estimate of the general interest attaching to this last and closing portion of the Sacred Canon, will be at no loss to imagine the possibility of a peculiar advantage attending the study of it, corresponding to its own sublime and animating character. If the themes of which it treats be of the most

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<sup>2</sup> Moses Stuart, p. 163.

<sup>3</sup> It was on this principle, that the Canon, as it may be called, of Sir I. Newton, was constructed, where he says, *The Prophecies are all related to each other; and every following Prophecy adds some-*

*thing new to the former.* He was speaking more immediately of the book of Daniel, but the remark applies equally well to most of the other prophetic books, and especially to this of St. John.

important and heart-stirring interest, the mind which feeds upon, and digests them, cannot but be proportionally strengthened and refreshed. The coming of Christ, and the advancement of His Kingdom, represented under every variety of interesting and affecting imagery, cannot but excite sentiments in the soul of every believer in Him, which must in a great measure carry with them their own *blessing*, and thus verify the promises with which the narrative of them is so plentifully interspersed.

And besides the matter, there is something also in the manner of the Revelation, well calculated to produce the effect of which we speak. It is no mere catalogue of doctrines, argumentatively or didactically enforced;—but it is addressed immediately to the imagination and the affections;—it is full of striking pictures, which, without understanding their full meaning, are sure to leave behind them a strong and salutary impression.

But there seems more in the *blessing* here promised, than can be accounted for by these, or by any similar considerations. When we consider the frequent repetition at great<sup>1</sup> intervals of the same blessing, and the very emphatic terms of it; when we add to this the symbolic character of the whole book, affecting even its plainer and more obvious details; so that where the literal sense is ever so clear, there is still some hidden meaning to be suspected beneath;—upon all these accounts it appears to me, that the *blessing* spoken of contains some fuller and deeper meaning than the more obvious one, which we have hitherto mentioned; and of course deeper than that with which some have contented themselves, as though it conveyed no more than a simple declaration of the advantage accruing to all readers of the Holy Scriptures.

Let it be remembered, then, in the first place, that St. John is here closing the Canon of the New Testament Scriptures;—an office which seems specially to have been assigned to this Apostle. It is well known, that the Gospel which he wrote, was, in like manner, the last of the four; and in the closing words of it<sup>2</sup>, he seems to draw attention to its peculiar character, as being designedly a supplement to the other three. His having been once the beloved and favoured companion of our

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<sup>1</sup> Chap. i. 3; xxii. 7, 9, 17, 19.

<sup>2</sup> John xxi. 24, 25; xx. 30, 31.

Lord, and his living to so advanced an age, would obviously fit him for the Authorship of such a book, in an eminent degree; and the same qualifications would no less serve to render him the most competent among the Apostles to complete the Canon of the New Testament Scriptures *generally*. And accordingly we find that St. John is the last Apostolical Writer, as Malachi was the last inspired Prophet.

Now, whether designed or not, we observe a very remarkable coincidence in the striking similarity both of thought, style, and particular expression, in the concluding Chapters of these two Books. In both of them, *the coming of the Lord* is the first and chief topic; the next is, an instruction to the Church, how to prepare for that event. With regard to *the coming*, as mentioned in the two, there is a most remarkable parallelism; and with regard to the *preparation* for the coming, there is an equally remarkable contrast. The former will be seen at once by comparing the passages; nor do I think the latter will be denied upon a close inspection and comparison. In the following Table they are placed before the reader:



Mal. iv.	1.	Behold! <i>the day cometh</i> , that shall burn as an oven.....and the day that <i>cometh</i> shall burn them up.	Rev. xxii.	7.	Behold! <i>I come</i> quickly.
	3.	And ye shall tread down the wicked <i>in the day that I shall do this</i> . .....before <i>the coming</i> of the great and dreadful day of the LORD.		10.	The time is at hand.
	4.	Remember ye <i>the law of Moses</i> ...with the statutes and judgments <sup>3</sup> .		12.	And, behold! <i>I come</i> quickly.
				20.	He that testifieth these things saith, Surely <i>I come</i> quickly. Amen. Even so, <i>come</i> , Lord Jesus.
				6, 7.	These sayings are faithful and true..... Blessed is he that keepeth the sayings of the prophecy of this book.
				10.	Seal not the sayings of the prophecy of this book.
				18, 19.	If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away .....God shall take away his part out of the book of life.
	5.	Behold! I will send you Elijah the prophet before the coming of the day of the LORD: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.		10, 11.	The time is at hand. He that is unjust let him be unjust still.....and he that is holy let him be holy still.

<sup>3</sup> *The Law of Moses*: that law which, with the Psalms and Prophets, formed the Old Testament Scriptures, and which taken altogether were to be the guide of

the generation preceding Christ's first coming, as those of the New Testament are of the generation preceding His second coming.

Now in the latter part of this parallel, we may perceive that in Malachi attention is drawn to the existing covenant, which was then *the law of Moses*; but not to that only; the expectation is held out of some other intervening Teacher, or Messenger, from heaven, before Christ should come. There was thus to be nothing final in the character of the Dispensation then existing. And, in short, we know from the event, that not only the preaching of John the Baptist was destined to intervene (for he it was that should come in the spirit and power of Elijah, Matt. xi. 14; xvii. 12); but even when Christ Himself came, *the coming* was but partially fulfilled: there remained still His second and more glorious coming hereafter. Contrast this with the instructions given in the Revelation. Here we are in like manner directed, for present guidance, to the existing covenant;—but it is now no longer the transitory covenant of the *Law of Moses*, but the permanent and *better covenant of the law of Christ*. Nay, in direct contradistinction to the state of things prior to His first coming, it is expressly implied that the present is to be a final Dispensation; and that nothing now awaits us, but the full and final completion of all that Christ Himself and His holy Apostles and Prophets have declared concerning His second coming. A sort of finality, in short, is claimed for the one, which is even disclaimed for the other. It is true, the injunction neither *to add to the words commanded, nor to diminish ought from them*, occurs also in the Pentateuch<sup>4</sup>; and doubtless it was one great means of preserving that book from corruptions. But if the words are emphatic there, how much more so are they here! For many inspired books have been written since the Pentateuch, and it was never pretended that the writings of Moses were to close the Canon; whereas those of St. John, as is clearly seen by the event, were purposely intended so to do. Hence by the strong expressions in the Revelation, we seem led to understand a distinct assertion, that the present system is to suffice to the end; that by it we are to be guided, without looking for another, and out of it we are to be judged. We are no longer under a covenant of temporary rites, which are to be used for a time, and then superseded by others, higher and more spiritual. With

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<sup>4</sup> Deut. iv. 2; xii. 32.

such means as Christ left us in possession of, we are to be left till the end; His Word, His Spirit, His Church, His Ministers, His Sacraments,—these are our appointed guides, and our portion, till the day of His coming. And this view is confirmed by other Scriptures; as when our Lord Himself, in His parting charge declares, “Lo! I am with you alway, even unto the end of the world<sup>5</sup>”—or rather, “to the close of the dispensation,” ἕως τῆς συντελείας τοῦ αἰῶνος. “He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. . . . Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ<sup>6</sup>.” So, where a blessing is promised to “that servant whom his Lord *when He cometh* shall find so doing<sup>7</sup>,” and lastly, in the Holy Communion itself, is it not declared that in this appointed way, “we do shew forth the Lord’s death till *He come*<sup>8</sup>?”

## APPENDIX (C).

### *On the Coming of Christ.*

**A**LTHOUGH minor interpositions of Providence are occasionally spoken of in Scripture as *the coming of the Lord*, it will scarcely be denied, that this is not the principal, nor indeed the ordinary sense of the words. The judgments of God on individuals or on nations may be, and often are, figuratively called the *visitations*<sup>1</sup> of His hand; and, in this way, they may be described in language more properly suited to His actual coming into the world, as we believe, in the person of the Divine Saviour, he will hereafter do in power and great glory. But the adoption of such language should not make us forget that

<sup>5</sup> Matt. xxviii. 20.

<sup>6</sup> Eph. iv. 11—14.

<sup>7</sup> Luke xii. 43.

<sup>8</sup> 1 Cor. 11. 26.

<sup>1</sup> See Isai. xiii. 6, 9; xix. 1; xxx. 27, 30.  
Jer. xi. 23, comp. Jer. v. 9, 29; ix. 9. Ps.

lxxxix. 32. Particularly in reference to the speedy destruction of Jerusalem, Matt. x. 23. John xxi. 22. In this limited sense also we may understand Rev. ii. 5, 16.



*the coming of Christ*, in its proper sense, is a fact that will in due time be fully and literally accomplished;—as fully and as literally, as we know His first coming was.

Thus explained and understood, we recognise in this doctrine the great leading expectation of the Church in all ages. Under the older Dispensation, the assurance was held out, “the Sceptre shall not depart from Judah, nor a Lawgiver from between his feet, until Shiloh *come*.” “The Redeemer was to *come* to Sion, and to them that turn from transgression in Jacob.” Even “Enoch, the seventh from Adam, prophesied saying, Behold the Lord *cometh*.” And, to mention no more instances, this was the very Title which the Messiah appropriated to Himself in the Psalms, “Lo! *I come*.” To pass now to the Gospel-dispensation, though it is its very privilege that Christ is already come, “God manifest in the flesh”;—the fact, that He will come again, in power and great glory, is, nevertheless, continually insisted on both by our Lord Himself and His Apostles, and in all the Creeds and Services of the Church. Perhaps the very frequency of its mention in the Scriptures of the New Testament may, in the minds of some, have a tendency to weaken their impression of it. It may be well, therefore, to set down some of the different expressions under which this great doctrine is represented to us; for it is expressed under a singular variety of terms. Thus we have it, first, and most usually perhaps, styled :

- I. “The Presence of Christ.” Ἡ παρουσία τοῦ Χριστοῦ :—An expression which, if sometimes used for His ‘*first* coming,’ as 2 Pet. i. 16; yet most frequently implies His *second*. Matt. xxiv. 3, 27, 37, 39. James v. 7—9. 2 Thess. ii. 1, 8; and 1 Thess. i. and ii. *passim*. 2 Pet. iii. 12. 1 Cor. xv. 23.
- II. His ‘Appearance,’ or ‘Epiphany,’ Ἡ ἐπιφανεῖα. 1 Tim. vi. 14. 2 Tim. iv. 8.
- III. “Christ Coming.” Χριστὸς ἐρχόμενος. Matt. xvi. 28. Jude 14. Luke ix. 26; xii. 43; xxi. 27. Acts i. 11. Mal. iii. 1. Zech. xiv. 5. 1 Cor. xi. 26.

<sup>2</sup> Gen. xlix. 10.

<sup>3</sup> Isaï. lix. 20. Rom. xi. 26.

<sup>4</sup> Jude 14.

<sup>5</sup> Ps. xl. 7.

<sup>6</sup> 1 Tim. iii. 16.

- IV. 'The day of Christ.' ἡ ἡμέρα τοῦ Χριστοῦ. 1 Cor. i. 8; v. 5.  
 2 Cor. i. 14. 2 Pet. iii. 10. Phil. ii. 16. Joel ii. 31.
- V. 'The end.' τὸ τέλος. Matt. xxiv. 14.
- VI. 'The close of the Age' or 'Dispensation.' ἡ συντελεία τοῦ αἰῶνος. Matt. xiii. 39, 40, 49; xxviii. 20.
- VII. ἡ φανερώσις τοῦ Χριστοῦ. Col. iii. 4. 1 John iii. 2. 1 Pet. v. 4.
- VIII. ἡ ἀποκάλυψις τοῦ Χριστοῦ. 1 Pet. i. 5, 7; iv. 13<sup>7</sup>.

An event, thus frequently and thus variously designated, was intended, doubtless, to be a frequent and special subject of meditation to the Church. In confirmation of which, we might observe the mention of it, once at least, in every Chapter of St. Paul's two Epistles to the Thessalonians. The more we examine the Scriptures on this point, the more clearly we shall see this. Was Christ to suffer? and was the fact of His sufferings to be first intimated to the reluctant Apostles?—His future coming in glory was equally insisted on, as the event (if possible) of still greater interest beyond:—And Christ had no sooner declared it to them, than it was represented, as it were in a visible token, to their bodily eyes, by His glorious transfiguration on the Mount<sup>8</sup>. Or again, after His death and resurrection, was He to be taken away from the sight and companionship of the Disciples? the assurance was given them, not only of a present Comforter to supply His place, but of His own future return in glory: "This same Jesus, which is taken up from you into heaven, *shall* so *come* in like manner as ye have seen him go into heaven<sup>9</sup>." St. Paul to the Thessalonians expressly mentions the same subject in every Chapter of both Epistles; and it will be for the attentive reader of the Revelation to observe, that here also, from beginning to end, it forms the one

<sup>7</sup> To recapitulate the principal passages which speak of *the coming*, we have the following: Dan. vii. 13. Zech. xiv. 5. Mal. iii. 1. Matt. xvi. 27; xxiv. 3, 27, 30, &c. xxv. 13, 19, 31; xxvi. 64. Mark viii. 38; xiii. 26, 35. Luke ix. 26; xxi. 27. Rom. xi. 26. Heb. x. 37. Jude 14. 1 Tim. vi. 14. 2 Tim. iv. 8. 1 Cor. i. 8; v. 5;

xv. 23, &c. 2 Thess. *passim*, Col. iii. 4. Phil. ii. 16; iii. 11, 20. 1 Pet. i. 5, 7; iv. 13; v. 4. 2 Pet. v. 4. 1 Joh. iii. 2. Jam. v. 7, 8. Acts iii. 19—21. Joel ii. 1, 31, &c.

<sup>8</sup> See Matt. xvi. 21, 27, 28; xvii. 1, &c. Luke ix. 26—36.

<sup>9</sup> Acts i. 11.



great hope and consolation of the Church in all her appointed pilgrimage : like an heavenly beacon, it cheers her on through the impending storm ;—like a glimpse to the labouring mariner of the peaceful haven in the distance, it is continually presented to the eye of her mind, “ *to lift up the hands which hang down and the feeble knees.*” Heb. xii. 13.

It appears, too, that from this great event the Church was to take her very measure of time itself. For the period intervening between the first and the second Advents of our Lord, appears to be that intended by St. Peter when he speaks of *the last time*, Acts ii. 17, and by St. Paul, when he calls it *the age to come*, i. e., the last and terminating Dispensation, Heb. ii. 5; vi. 5.

It might be imagined, and by some it may be contended, that meditation on death and judgment, on the glories of heaven or the pains of hell, would alone be sufficient to keep the mind in a proper tone as it regards the future ;—and they may object to insisting on a doctrine such as this, which they regard as entirely of a theoretical character. This may be the case : but if Scripture itself, if the God of Scripture, has seen fit to choose another method of influencing the mind, by giving greater prominence to some other subject, would it not be wiser to adapt ourselves to His methods, than to prescribe methods to Him ?

But, indeed, *the coming of Christ* is so far from interfering with those other subjects, that it is immediately connected with them all. It is the very key-stone which binds them together ; it is the central point in the spiritual prospect, to fall short of which, or to overlook it, will equally involve us in errors of spiritual sight and discernment. Do we contemplate death ? we are hereby invited not to contemplate it barely as in itself, but as in the light of that brighter day beyond, (if it will be beyond), when at the coming of Christ, and at the resurrection of quick and dead, the body shall be reunited to the soul, and both shall be made perfect in glory. Or do we contemplate the glories of heaven ? we are not permitted to contemplate them otherwise than in Christ—as introduced by *His* coming, and as bestowed by virtue alone of that union with Him, which then first will be perfected in His own immediate presence. It is the same as with that petition taught us, by the Lord Himself, in His Divine Prayer : “ Thy Kingdom come.” We here pray, it is true, for our own advancement



in grace, but there is still kept in mind, as through all and above all, the advancement of the Saviour's glory. It is not simply a prayer for a holy life, for a happy death, for a glorious immortality ; it is one for the arrival of that time, when with Christ Himself we may hope to be made perfect in His eternal and glorious Kingdom. It is, in fact, what we express in the latter part of that beautiful prayer of our Church, in her Funeral Service :

“Almighty God,...we give Thee hearty thanks, for that it hath pleased Thee to deliver this our brother out of the miseries of this sinful world ; beseeching Thee, that it may please Thee shortly to accomplish the number of thine elect, and to *hasten Thy Kingdom ; that we, and all those that are departed in the true faith of Thy holy name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory, through Jesus Christ our Lord.*”

Let us allow, then, to this doctrine of Christ's Second Coming all the prominence which Scripture, and especially which this closing book of Scripture, assigns to it ; which we see assigned to it also in the Creeds and Collects of our Church, (faithful transcripts, as we believe of the same Inspired Word) ;—but let us not fail to observe, and to remember, its perfect harmony with other doctrine ; its connexion with topics which go under commoner names, and which are near at heart to every pious and reflecting mind. I have felt some difficulty in trying to express this connexion and harmony ;—and would, therefore, put it again in the words of a pious and judicious friend, “Every time we pray, *Thy Kingdom come*, we pray, in fact, for the speedy coming of that kingdom, which will begin when the last judgment is ended, and those who have been faithful subjects of God's kingdom of grace, will be summoned to enter into the joy of their Lord, and to reign with Him in glory for ever. And if we pray for any particular event to come, do we not, in all honesty and truth, pray for the coming of all that must necessarily precede that event ? If, therefore, we pray for the speedy coming of that glorious kingdom, into which those only will be admitted who have been pardoned at the last judgment ; must we not at the same time pray for the judgment, at which that pardon is to be pronounced ? must we not pray for the general rising of the human race from their graves, which is to precede the judgment ? must we not pray for what must previously happen to each

one of us, the coming of death? or if we are not to die, but to remain alive until the coming of the Lord, must we not, when we utter these words, pray for the speedy coming of that moment, *when the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God*<sup>10</sup>."

I am favoured by a friend with the following:—

"What was the great promise to which those are referred, who, under former dispensations, died in faith? They 'all died, not having received the promise;'—the promise which, under whatever dispensation believers shall have lived, will not receive its accomplishment, till 'He that shall come will come, and shall not tarry.' The promise of forgiveness of sins they had received, as they had, in greater measure or less, 'the Spirit of promise;' and they were numbered as they died, 'with the spirits of just men made perfect;'—but the promise, 'to which the twelve tribes, instantly serving God day and night, hoped to come,'—the 'promise of the eternal inheritance,'—is suspended, till the Saviour shall come to put His Church in possession of their inheritance Himself. The whole Church is represented, as well those out of the body as those in the body (with the difference only, that the former are in the enjoyment of a brighter revelation, and advanced communion with their Divine Head, and that their 'earnest expectation' corresponds to the brightness of their revelation,)—with this difference, all the members, whether in the body or out of the body, are represented as waiting for 'their perfect consummation and bliss, both in body and soul, at the appearing of Jesus Christ'.

"Such the place which the great and glorious event of the Second Coming of the Saviour, 'in His power and great glory,' occupies in the Apostolic pages. From the first, the Church was to be in the posture of earnest and uninterrupted expectation of it. It is not presented as affected by times and seasons. The influence of it was altogether independent of the *period* at which it was to take place. In all ages of the Church, its prophets and apostles would never have the thoughts to rest, nor the hopes to terminate, in any thing short of

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<sup>10</sup> From an unpublished Sermon of the Right Rev. William Tyrrell, D.D., Lord Bishop of Newcastle, Australia.



the coming of the Saviour in His glory. It is an event of such stupendous magnitude, that the distinction of times and seasons disappears in the contemplation of it. Even as when we look at the sun, the regions of air between it and us are as if they were not. No: it is not so much the proximity according to human calculation, as the infallible certainty and the absorbing magnitude of the event, which renders it so influential—no less influential, as the Apostle regarded it, in the case of those, whose misapprehension, as though it had been immediately at hand, he corrected, than it is at this day. In truth, as we live by faith, and ‘look not at the things which are temporal, but at the things which are eternal,’ *the computation, according to which ‘a thousand years are as one day,’ becomes our own.* The interval of time, be it what it may, is lost in the contemplation of the event: what concerns us is, not so much to occupy ourselves with speculations respecting the ‘times and the seasons;’—but what alike concerns us at all times, concerns one generation as well as another, is that by an exercise, not so much of the intellectual as of the spiritual faculty, we should have a vivid impression, and live in the sustained expectation of the great and glorious Advent itself.

“I scarce need add, as what *alone* would make the practical influence of it independent of the *period* at which it shall take place; that, as the *individual* is concerned, whether he shall *participate* in ‘the glory to be revealed,’ or be excluded from it, will be decided *immediately*: that, as the interest of each individual in the event is concerned, the hour of death is to *him*, as if in that same hour ‘the Son of Man came in the clouds of heaven with power and great glory.’<sup>11</sup>”

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<sup>11</sup> From an Advent Sermon by the Rev. William Cleaver. Acts iii. 19, 20, 21.

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## APPENDIX (D).

*On the State of departed Souls. Rev. vi. 9, 10, 11.  
Christ the only Intercessor.*

THE relation between the Saints<sup>1</sup> *departed this life*, and those who are still *militant here in earth*, must always be a subject of interesting enquiry.

Why ‘the souls’ in this passage are represented as ‘under the altar,’ may be differently accounted for; but from the fact of their ‘crying with a loud voice,’ and from the subject of their cry,—from the giving of white robes to them, and from the exhortation accompanying,—we may at least infer the distinct personal existence of these departed and disembodied spirits, and that, though cut off from immediate communication with the world of sense, they still retain a lively interest in the general advancement of Christ’s Kingdom—they are still sensible of happiness or misery,—they are capable of reward or of punishment. It may be useful to collect in one view the scattered notices, which we have of this subject in the books of the Old and New Testament.

Though the doctrine of a Future State in general was as well known to the elder as to the later dispensation, the superior clearness with which it is revealed in the New Testament, compared with what is said of it in the Old, must have forced itself on every one’s attention. In the one, it seems referred to<sup>2</sup> chiefly by allusion; and in the other, it is expressly declared and insisted on. And this observation, which applies to the Future State in general, is equally and specially true of the *intermediate* state. We learn comparatively little of this from any thing that occurs in the Old Testament. We read in the Psalms<sup>3</sup>, of “the dead man as out of mind,” and as “gone to the land of forgetfulness:”—when “his breath goeth forth, in that very day his

<sup>1</sup> Office for Holy Communion.

<sup>2</sup> See Numb. xxiii. 10. Job xiii. 15; xix. 25—27. Ps. xvi. 11; xvii. 15; xxiii. 4; xxxvi. 8, 9, &c. &c. Prov. xiv. 32.

Isai. xxvi. 12. Dan. xii. 2. 2 Esdr. xiv. 35. Wisd. iii. 4. 2 Macc. vii. 9, 23.

<sup>3</sup> Ps. lxxxviii. 5, 12.

thoughts" are said "to perish<sup>4</sup>." "Shall thy wonders be known in the dark," says the Psalmist, "and thy righteousness in the land of forgetfulness<sup>5</sup>?" "The dead praise not the Lord, neither any that go down into silence<sup>6</sup>." The suffering King of Judah, reflecting on the near approach of his end, declares "The grave cannot praise Thee, death cannot celebrate Thee." The wise man speaks much in the same strain, "There is no work nor device, nor knowledge, nor wisdom, in the grave, whither thou goest<sup>7</sup>;"—though in another passage, after saying "Then shall the dust return to the earth, as it was," he adds the more comforting intelligence, "and the spirit shall return unto God who gave it<sup>8</sup>."

Not indeed, that the former passages by any means imply a total annihilation of thought, suspension of memory, or loss of other faculties of the soul, but they are capable of a relative meaning, as implying the cessation of any power, and the absence of any further opportunities, of working for God's glory among our fellow-creatures.

"Sleep" is another image by which the state after death is frequently represented to us in the same Scripture. Thus we read of the Saints of old as "*sleeping* with their Fathers;" Daniel speaks of those who "sleep in the dust of death, and shall awake, some to everlasting life, and some to shame and everlasting contempt<sup>9</sup>." The Psalmist says, "I shall be satisfied, when I *awake*, with thy likeness<sup>10</sup>."

Were these passages the only ones where the "sleep" is spoken of, we might conceive of it as implying the loss, or suspension at least, of all our sensibilities, and a passing into an unconscious state, from which the morning of the Resurrection should first awaken us. But when we come to the New Testament, though we find the same image of "sleep" very frequently adopted, there are not wanting other passages to throw further light on the meaning of this expression. St. Paul applies the term exclusively to the *faithful* departed, as where he speaks of "them which are fallen asleep in Christ<sup>11</sup>;" and again, "Concerning them which are *asleep*," he says, "I would not have you ignorant<sup>12</sup>." So in the Acts, where the death of Stephen is related, "And when he

<sup>4</sup> Ps. cxlvi. 4.<sup>5</sup> Ps. lxxxviii. 12.<sup>10</sup> Ps. xvii. 15.<sup>11</sup> 1 Cor. xv. 18.<sup>6</sup> Ps. cxv. 17.<sup>7</sup> Eccl. ix. 10.<sup>12</sup> 1 Thess. iv. 13.<sup>8</sup> Eccles. xii. 7.<sup>9</sup> Dan. xii. 2.



had said this, he fell *asleep*<sup>13</sup>." So too, our Lord Himself, "Our friend Lazarus *sleepeth*; but I go, that I may awake him out of *sleep*<sup>14</sup>;" and in other places. We can perceive an aptitude in the figure so employed, to express the peaceful repose and happy condition of the departed, now that the trials of this life, and all its duties and responsibilities, are over, and the faithful "labourer" rests in peace and awaits his promised reward. But that he is by no means consigned to the *unconsciousness* of natural sleep, we learn from other passages, where some particulars of the state are given us. We there perceive, that after the transition through death to another state, there is an immediate foretaste of final happiness or misery. We see this in the promise to the penitent thief, and in the parable of the rich man and Lazarus. To the one it is said, "To-day shalt thou be with me in Paradise<sup>15</sup>;"—The other "lifts up his eyes, being in torment<sup>16</sup>;"—and in both cases the transition is immediate, to the sense of bliss or of woe. The life of the soul after the death of the body, is apparent from other expressions in the New Testament; as when our Lord appealed to Abraham, Isaac, and Jacob, as being not among *the dead, but the living*<sup>17</sup>; and when St. Paul declares, that "to be absent from the body" is to be "present with the Lord<sup>18</sup>." Tertullian seems to speak the prevailing sentiments of the early Church on this subject, when he says, "But in what state, it may be asked, does the soul remain during its abode in the lower parts of the earth? Does it sleep? We have seen," answers Tertullian, "that sleep is an affection of the body, not of the soul. When united to the body, the soul does not sleep; much less when absent from the body. No: the righteous judgments of God begin to take effect in this intermediate state. The souls of the good receive a foretaste of happiness, and the souls of the wicked of the misery which will be assigned them as their everlasting portion at the day of final retribution<sup>19</sup>." We may add another passage from the Revelation itself, (a passage, by the way, strongly opposed to the Romish doctrine of Purgatory!) "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest

<sup>13</sup> Acts vii. 60.<sup>14</sup> John xi. 11.<sup>19</sup> Bp. Kaye's *Tertullian*, p. 199, comp. ib. pp. 248, 9 : 327—329.<sup>15</sup> Luke xxiii. 43.<sup>16</sup> Luke xvi. 23.<sup>17</sup> Luke xx. 37, 38.<sup>18</sup> 2 Cor. v. 8.



from their labours; and their works do follow them<sup>20</sup>:" where, without founding an argument on the words "from henceforth," we may at least perceive, from the concluding words, that the rest is immediate to them "that die in the Lord;" and we may learn further, that the blessedness of that rest is not secured by any prayers that may follow the departed<sup>21</sup>, but by the sure promises of Him who says "Yea! saith the Spirit, that they may rest from their labours; and their works do follow them." And it is a wonder, that a Church which prescribes the necessity of prayers and masses for the dead, and consigns so many of them to purgatory, proceeds further to pronounce upon others, who in her judgment were sufficiently eminent for works of piety during their lives, as if at their death they were not only raised at once to a glorified condition, but as if they could hear our prayers, and were perfectly acquainted with all the events of our lives! One would think they must have profited but little by those books, which they themselves put forth as of equal authority with the inspired Scriptures, and which specially deprecate the paying of "ceremonies<sup>22</sup>" and of "divine honors" to a dead man, and thus in process of time, as the writer proceeds to remark, "graven images become worshipped by the commandments of kings. Also the singular diligence of the artificer helps to set forward the ignorant to more superstition." We have twice a warning, in this very book, to worship none but God alone<sup>23</sup>. And, if we look to history, it was doubtless the multiplication, as it were, of human deities, that gave the religion of Mahomet such advantage to spread itself

<sup>20</sup> Rev. xiv. 13.

<sup>21</sup> "The doctrine of a literal resurrection of the martyrs," says Mr. Faber, "prior to the general resurrection, certainly prevailed in the early Church; and as it often animated the primitive believers to seal the truth with their blood, so it gave rise to those first prayers for the dead, not that they might be delivered out of a now-existent Romanising Purgatory, but that they might have part in the first Resurrection, and might pass triumphantly through the future renovating conflagra-

tion."—*Faber*, B. vi. Ch. 9.

"There can be no doubt, that the notion of a purification, which is necessary to the soul before it can be admitted to the happiness of heaven, is of Platonic origin."—*Kaye's Tertullian*, p. 329.

Comp. *Virg. Æn.* vi. 735—742.

Quin et supremo cum lumine vita relinquit,  
\* \* \* \* \*  
*Infectum cluitur scelus, aut exuritur igni.*

<sup>22</sup> *Wisd.* xiv. 15—19.

<sup>23</sup> *Rev.* xix. 10; xxii. 9; and comp. xv. 4; xiv. 7.

in the world, overrun, as it then was, with those superstitious devotions.

The learned Bishop Bull, after expounding the Catholic doctrine on this point out of Clemens Romanus, Justyn Martyr, St. Ambrose, and others, thus concludes against the Popish corruption of it, which he calls an invention utterly unknown to the Catholic Church. "This distinction of the joys of Paradise, the portion of good souls in their state of separation, from the further beatitude of the kingdom of heaven after the resurrection,.....we see was the current doctrine of the first and purest ages of the Church. I add, that it is so far from being popery, that it is directly the contrary. For it was the popish convention at Florence that first boldly defined against the sense of the primitive Christians, 'That those souls, which having contracted the blemish of sin, are, either in their bodies or out of them, purged from it, do presently go into heaven, and there clearly behold God Himself, one God in three Persons as He is.'

"And this decree they made, partly to establish their superstition of praying to the saints deceased, whom they would needs make us believe to see and know all our necessities and concerns *in speculo Trinitatis*, in the glass of the Trinity, as they call it, and so be fit objects of our religious invocation; but chiefly to introduce their purgatory, and that the prayers of the ancient church for the dead might be thought to be founded on a supposition, that the souls of some faithful persons after death go into a place of grievous torment, out of which they may be delivered by the prayers of the church, always provided there be a sum of money, either left by themselves or supplied by their friends for them. A gross imposition, that hath been, I am persuaded, the eternal ruin of thousands of souls, for whom our blessed Lord shed His most precious blood, who might have escaped hell, if they had not trusted to a purgatory<sup>24</sup>."

But while we know nothing of the exact state of the departed, and are only assured that they, too, are not, and cannot be, acquainted with what is happening among us upon earth;—still we may reflect with comfort that our state, if faithful in this life, will, after death, be one of

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<sup>24</sup> Bp. Bull's Second Sermon on Acts i. 25. Bull's *Works*, Vol. 1.



rest and of peace :—one of conscious enjoyment and of peaceful hope ; one also of lively sympathy in the general interest of the Church, and of power to think of, and to pray for, its prosperity. And with this general, though imperfect knowledge, of their condition, it seems wise for us to be satisfied ;—but by all means to avoid the danger of pushing our curiosity beyond due limits, and still more of addressing the dead, as though they had power to hear, and to comply with, our petitions.

Is it asked, whether in no cases it is probable that they know our wants and condition, so as to pray particularly and individually for us ? It is not to be denied, that in one (and by no means an uncommon case) they may. When a dear friend or relative is *removed from us by death*, there is every probability that he carries with him into the world of spirits the same knowledge of, and the same concern for us, which he had upon earth : and thus he may continue to make known his desires and longings for our good at the throne of grace, nor need we think ourselves cut off from his recollection, or from the benefit of his prayers. But that more than this pleasing memory of us, or more than this general interest in our welfare, should be in his power, we have no reason for believing.

The case is parallel to that of friends separated and at a distance from each other upon earth, and between whom we may imagine all means of communication cut off. They have still some knowledge of each other, but only from memory ; and a lively interest in each other's welfare, but no means of showing it, in any particular instance.

We have on record a beautiful prayer of the great and good Bishop Ridley. When near his death, he called to mind his former associates and College, and thus prayed for them :

“ Farewell, Pembroke Hall, of late mine own College, my care and my charge ! what case thou art in now, God knoweth, I know not well. Thou wert ever named, since I knew thee (which is now 30 years ago), to be studious, well learned, and a great setter forth of Christ's Gospel, and of God's true word ; so I found thee, and, blessed be God ! so I left thee indeed. Woe is me, for thee, mine own dear College, if ever thou suffer thyself by any means to be brought from that trade ! In thy orchard, (the walls, seats, and trees, if they could speak, would bear me witness), I learned without book almost all Paul's Epistles ; yea, and I ween all the Canonical Epistles, save only the Apocalypse. Of which



study, although in time a great part did depart from me, yet the sweet smell thereof I trust I shall carry with me into Heaven: for the profit thereof I think I have felt in all my lifetime ever after; and I ween of late (whether they abide there now or no I cannot tell) there were who did the like. The Lord grant that this zeal and love toward that part of God's word, which is a key and a true commentary to all holy Scriptures, may ever abide in that College, so long as the world shall endure<sup>25</sup>!"

As I have no wish to deprive any one of a similar comfort of believing themselves remembered by dear departed friends, I quote with pleasure from the author of 'Consolatio.' Together with the general interest implied in Rev. vi. 10, 11, he says, "May we not conclude that there is a special anxiety on the part of departed friends about the state of those they love? The parable of Dives and Lazarus shews us this incidentally. We cannot imagine our Lord to have put a case which had not a foundation of truth. We cannot imagine Him to have described Dives as caring for his brethren, if those that sleep have no care at all for those that are alive and remain?"...."We look to Jesus as our common centre. As friends at a distance hold communion by looking each night at some bright meridian star, so do we look at the face of Jesus, and know that our departed friend is gazing too.

"As friends read the same passage of Holy Writ at a certain hour, and believe that the common Spirit through this means doth beget a perfect communion; nay as the whole Church, in her daily or weekly services, holds blessed sympathetic communion by the means of reading God's word, and by united prayer, so do we, looking up in like manner to Jesus, communicate our thoughts, our feelings, our regrets, or our gratitude, in respect of those our friends that are with Him. Can we believe that He makes no communication of what we are doing to them? If we ever neglected or injured them, and desire that they should know that we are smiting on our bosoms with deep soul-penitence, would not such penitence give them a serious joy? Or if we look back at their graces and their virtues, and call them daily to mind, and thank God that we have seen and known, and loved and honoured them; is it unscriptural to believe, that He, our common friend, may communicate

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<sup>25</sup> *Ridley's Life of Bishop Ridley*, B. viii.

this to them, as they now lie in His bosom? Can we not imagine that they would strike their lyres to new tunes of praise, and sing forth fresh Hallelujahs to Him, who had enabled them to glorify Him by obedience when they were here, and to leave the bright legacy of their examples behind them? Or, if we are sighing or sad, or in difficulty, and pine after the love of those that were once our friends and our counsellors, is it contrary to Scriptural analogy, that He should communicate these sorrows of ours to them, and give them new opportunities of interceding for us? If the *souls under the altar* cry out in compassion and sympathy for their suffering brethren, may we not believe that they who are also gone to their rest our friends, brothers, sisters, parents, husbands, wives—implore for us?.....It is not, as the Romanists say, that they (the saints and the blessed virgin) are between Christ and our Souls; but that Christ, the perfection of mercy, may very probably allow them in heaven the great privilege of intercession which He gave them on earth<sup>26</sup>."

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<sup>26</sup> *Consolatio*, by the Rev. C. E. Kennaway, pp. 213—215 and 212. See the quotations in the same from *Bishop Ken*, *Pearson*, *Hall*, and *Archbishop Secker*.

The following I may add from the same author:

"The saints of God, living in the Church of Christ, are in communion with all the saints departed out of this life, and admitted to the presence of God. The mystical union between Christ and his Church, the spiritual conjunction of the members to the Head, is the true foundation of that communion which one member had with another, [while yet alive:] and this foundation cannot be removed by death."—*Bishop Pearson*.

"Nor have we communion only with the saints on earth, but are of one city, and one family, with such as are already got safe to heaven. Doubtless, they exercise that communion towards us, by loving and praying for their brethren, whom

they have left behind them. And we are to exercise it towards them, not by addressing petitions to them, which we are neither authorised to offer, nor have any ground to think they can hear; but by rejoicing in their happiness, . . . imitating their virtues, and beseeching the Disposer of all things, that, having followed them in holiness here, we may meet them in happiness hereafter."—*Archbishop Secker*.

"Let no man think, that because those blessed souls are out of sight, far distant in another world, and we are here toiling in a vale of tears, that we have therefore lost all mutual regard to each other. They . . . . . retain the notice of the sad condition of us poor travellers here below, panting towards our rest together with them; and in common wish for the happy consummation of this our weary pilgrimage in the fruition of their glory. That they have any prospective, whereby they can see down into our particular wants, is



On the whole, we have enough to comfort us, and to make us feel, that, whether living or dying, we are equally the Lord's; but we have not enough to tempt us, in any measure, to transfer our trust from Christ, the only Head, to any of the inferior members, nor to divide that confidence with any of them, which we are intended to reserve for Him alone. And hence, too, we are led the more humbly to feel the imperfection of our present state, and even of theirs who are departed before us, and to long for the time when redemption will be complete, of body as well as of soul, in God's eternal kingdom. We have the comfort also of *their* sympathy with *us*; for there is doubtless some knowledge of our wants and condition communicated to them, though we know not exactly how, nor how much; we are forced to leave this in the hands of the great Lord of the Church; and it is not for us to disparage his office by invoking the departed, or by addressing them, as though they actually saw and heard us individually.

"All Angels cry aloud," but it is not permitted to us to hear them; the spirits at rest praise God and pray to Him, but we are not permitted to catch the sound. Communication is cut off, though not communion. They have no power to make us understand, nor we them! What a comfort, then, is it to be assured of this—that there is One who heareth and knoweth us altogether, one whom we also can hear, and from whom we can receive comfort and counsel by His spirit. The mind that has felt about, in wondering anxiety, to penetrate

that which we find no ground to believe. It is enough that they have an universal apprehension of the estate of Christ's war-faring Church upon the face of the earth, (Rev. vi. 10), and as fellow-members of the mystical body, long for a perfect glorification of the whole . . . . O ye blessed saints above, we honour your memories, so far as we ought, we do with praise recount your virtues; we magnify your victories; we bless God for your happy exemption from the misery of this world, and for your estate in that blessed immortality; we imitate your holy example; we long and pray for a happy con-

sociation with you; we dare not raise temples, dedicate altars, direct prayers to you; we dare not, finally, offer any thing to you, which you are unwilling to receive, nor put any thing upon you which you would disclaim as prejudicial to your Creator and Redeemer. It is abundant comfort to us, that some part of us is in the fruition of that glory, whereto we (the the other poor labouring part) desire and strive to aspire; that our heads and shoulders are above water, whilst the other limbs are yet wading through the stream."—*Bishop Hall*.



beyond the veil of flesh, and that has groped in the dark, in vain but curious search into the spiritual unseen world—will feel the comfort of finding here a resting-place for its uneasy and wandering thoughts. Here it may plant its foot, in firm and certain faith, upon Jesus the “One Mediator,”<sup>27</sup> the “Rock of Ages”<sup>28</sup>. It will hail the glad tidings that while He is gone before, He is gone only as our firstfruits, already perfected, as we hope to be in body, soul, and spirit; and if waiting for the consummation of His kingdom of glory, yet even now carrying on His kingdom of grace, praying for us, and hearing our prayers, interceding for us, and rendering our petitions effectual and acceptable with the Father. And if the doctrine of our communion with the saints departed be sweet and consolatory, this, of our communion with Christ, is sweeter and more consolatory still. Yet we have every assurance of it, and this very book abounds with intimations—I had almost said with sensible representations of the fact.

Here we see Him represented to us as “the Lamb standing as it were slain”<sup>29</sup>, with his blood as it were flowing fresh, as on the day of his crucifixion, for the cleansing of our sins<sup>30</sup>. We find Him, again, as the “Great High Priest”<sup>31</sup>, and “Angel of the Covenant”<sup>32</sup>, “offering up the incense of the prayers of all saints”<sup>33</sup>; and, in these prayers, we behold our own mingling before the throne of grace, and rising with acceptance at the hands of the great “Advocate”<sup>34</sup>, who “ever liveth to make intercession for us”<sup>35</sup>.

We have Him dispensing “the waters of life freely”<sup>36</sup>, and receiving from the spirits departed in His faith the glory due to His Name. “Worthy is the Lamb that was slain; for thou hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation”<sup>37</sup>.

<sup>27</sup> 1 Tim. ii. 5.<sup>28</sup> Isai. xxvi. 4.<sup>35</sup> Heb. vii. 25. Rom. viii. 34.<sup>29</sup> Rev. v. 6.<sup>30</sup> 1 Joh. i. 7; ii. 2.<sup>36</sup> Rev. xxi. 6; xxii. 17.<sup>31</sup> Heb. iv. 14.<sup>32</sup> Mal. iii. 1.<sup>37</sup> Rev. 5. 12, 9.<sup>33</sup> Rev. viii. 3—5.<sup>34</sup> 1 Joh. ii. 1.

## APPENDIX (E).

*On the First Four Trumpets.*

(AN EXTRACT.)

THE following extract on the first Four Trumpets, which I had prepared for the text, but omitted for want of room, is here inserted. It presents to the imagination of the reader a very vivid, and, I think, correct picture of what must have presented itself in vision to the eye of the Apostle. We must conceive “the Roman world extended in living though miniature landscape beneath and around him, with its triple divisions marked therein, and their respective boundary lines, whether of river, sea, mountain, or desert. The heaven appears black with clouds; and a tremendous tempest from the cold countries of the North, charged with lightning and hail, is seen driving over it....Its course is Westward towards Italy; and it bursts with terrific lightnings directly over the Seven-hilled, Imperial City.....[but not till] the whole *European* part of the Western empire has been involved in its ravages. The storm subsides....but presently a *Second* tempest rises, and volcanic fires are seen, as it were, bursting, first on the coast of Africa, then on that of the opposite continent, from the Atlantic straits all along up to the head of the Adriatic: *The third part of the sea becomes blood; and the third part of living creatures in the sea died; and the third part of ships was destroyed.*

“Next followed a *third*; and it broke upon the Illyrian, or middle third, of the Roman Empire....A portentous<sup>1</sup> meteor seems to glare over it...It shoots in rapid course from the Danube to where the Alpine snows are dissolving from their eternal glaciers.

“The *fourth*, and last, falls on the seat of Empire itself, and extinguishes, as it were, the Sun of the Empire, and all its inferior lights.

“Now what would be the natural, the almost necessary interpretation he would attach to this vision? Surely, considering the character of the

1

de cœlo lapsa per umbras

Stella facem ducens multâ cum luce concurrat.—VIRG. *Æn.* II.

symbolic figures, both in themselves, and as illustrated by their use in other prophetic Scriptures, he would construe them as prefiguring the ravages of some terrible invaders from Northern Germany;—invaders, who would desolate first the European continental provinces of the Western Empire;—then its provinces, coasts, and fleets in the Mediterranean; a fresh and dreadful scourge being superadded on the Illyrian river-frontier and prefecture, and on the Alpine regions also, the local source of the European waters;—with, finally, the extinction following of the Imperial dynasty of the West, and soon after of the subordinate offices of government also. Such, I conceive, must have been his interpretation. It remains to see how the symbols were fulfilled in the progress of the Gothic and Hunnish desolation.” *Elliott, Horæ Apoc.* VIII. 7—12.

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## APPENDIX (F).

### *On the Beast and the Ten Horns.*    REV. XIII. XVII.

CONSIDERING the frequent occurrence of the symbol of *the Beast*, and the prominent part which the history connected with it occupies, in the book of Revelation, it can scarcely be passed over, without some endeavour to obtain a reasonable apprehension of its meaning. It is easy to evade the whole difficulty, by referring the symbol altogether to some future time of fulfilment; but, not to mention the violation of the plainest rules of criticism which this involves, it can only be done on principles, which equally exclude all other parts of the prophecy from any application to the past history of the Church, or of the world. If the downfall of heathenism, the conversion of Constantine, and such other events, be allowed a place in the prophecy—if this place be accorded them by the almost unanimous consent of the Church—why may not a similar place be claimed for other and subsequent events, not inferior in importance to these? And when such a claim is advanced, upon good and sufficient grounds, for the particular events supposed to have been prefigured by *the Beast*;—



when this claim has been examined and approved by many learned and devout minds;—is it reasonable, without investigation, without a patient hearing of arguments, to reject such views as visionary? And further, when it appears that the application of the prophecy contended for, is not only most agreeable to other Scriptures, but has nothing in it contrary to the Catholic Creeds of the Church,—is it not trifling with the truth to give no heed to the arguments alleged in support of it?

In the other instances named, I have supposed the difficulty equal; but, in truth, there is less difficulty in the question of the Beast than in most other similar cases. For in this we have a clue given us in the prophecies of Daniel, which is wholly wanting in the others. The account in St. John is evidently a repetition of that in Daniel, filled up with greater minuteness of detail.

The following remarks are offered, in support of the view usually taken among Protestant interpreters on this subject<sup>1</sup>; and it is hoped, by excluding such matters as are of mere doubtful kind, and confining our attention to the more prominent points, some additional light may be thrown on this most interesting, and most conspicuous part of the Prophecy.

To start, then, with clear principles, we shall begin by identifying the Beast in Revelation with the Fourth Beast in Daniel.

<sup>1</sup> That the same view was current in the Church of England after the Reformation, and so continued in her best times, we have an undeniable proof in one of Herbert's Poems on *The Church Militant*, where he says,

*Sin not being able to extirpate quite  
The Churches here, bravely resolved one night  
To be a churchman too, and wear a mitre;*

\* \* \* \* \*

*Thus sin triumphs in western Babylon,  
Yet not as sin, but as religion.*

He adds a kind of prophecy:

*When Seine shall swallow Tiber, and the Thames,  
By letting in them both, pollutes her streams;  
When Italy of us shall have her will,  
And all her calendar of sins fulfil:*

\* \* \* \* \*

*Then shall religion to America flee.  
They have their times of Gospel, e'en as we.*

In an old Edition of the Prayer Book, (from the Clarendon Press,) now in possession of the *Hon. and Rev. Francis J. Noel*, Vicar of Teston, and Rural Dean in the Diocese of Canterbury, there occurs among the Hymns at the end, the following:

*Only, we pray, by Thy dear word,  
From Turk and Pope defend us, Lord!  
Both which would thrust out from his throne,  
Our Lord Christ Jesus, Thy dear Son.*

We have much to answer for, if we are unfaithful to such clear and uncompromising protests of our noble ancestors.

Both are seen *rising from the sea*, Dan. vii. 3. Rev. xiii. 1.

The fourth Beast of Daniel was *dreadful and terrible, and strong exceedingly*. Dan. vii. 9, 19.

To that of John 'the dragon' gave his *power and seat of great authority*. Rev. xiii. 2.

Daniel's	<p>Fourth Beast, has <i>ten<sup>2</sup> horns</i>, Dan. vii. 7, 24.</p> <p>....., has <i>another little horn</i>, ver. 8; and the horn, <i>a mouth speaking great things</i>, vv. 8, 11, 20.</p> <p>....., should flourish <i>a time, times, and the dividing of time</i>, ver. 25.</p> <p>the horn <i>made war with the saints, and prevailed against them</i>, ver. 21.</p> <p>the Beast <i>was slain, and his body destroyed, and given to the burning flame</i>, ver. 11.</p>	John's	<p>Beast has seven heads and <i>ten horns</i>, Rev. xiii. 1.</p> <p>..... has <i>another Beast its companion</i>, vv. 11, 12; and it <i>speaks great things and blasphemies</i>, ver. 5.</p> <p>continues <i>forty-two months</i>, ver. 5.</p> <p>it was given to him to <i>make war with the saints, and to overcome them</i>, ver. 7.</p> <p>the Beast <i>was taken, and with him the false prophet.....and both were cast into a lake of fire</i>, xix. 20.</p>
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These features of resemblance seem sufficient to identify the two Beasts, while any additional points mentioned by St. John are only

<sup>2</sup> In both cases interpreted by *ten kings*, Dan. vii. 24; Rev. xvii. 12; and these, again, signifying *ten kingdoms*. The angel in Daniel had before said (Dan. vii. 23): 'The fourth beast shall be the fourth kingdom;' and yet, also, 'the four beasts are four kings;' the same on another occasion, Dan. ii. 38, 39: 'Thou art this head of gold, and after thee shall arise another kingdom.' The personal and generic terms are thus shewn to be identical:—nor are these solitary examples. In 2 Thess. ii. 7, ὁ κατέχων, if the usual interpretation

be true, represent not an individual, but a collective body; 'Prince,' Dan. xi. 18, the whole Roman people. Compare Is. xxiii. 15; Jer. xxv. 9, 12; and see *Birks' Elements of Prophecy*, Ch. v. It may be added, that in using the term *kingdom* to express a ruling power of whatever kind or form, the prophet was merely speaking according to the habit of his time; nor was the Roman empire for a long time *literally a kingdom*, in the sense that the preceding empires had been.—Compare the Note Ch. xvii. 12.

such as might reasonably be expected in a prophecy so much nearer the time of fulfilment. But the Fourth Beast of Daniel<sup>3</sup> is generally admitted to represent the Roman Empire; and therefore the Beast in St. John may be fairly taken to represent the same. But to put the matter beyond all doubt, we are expressly told by the angel himself, Rev. xvii. 18, 'The woman which thou sawest' (and this woman is part and parcel of *the beast*) '*is that great city which reigneth over the kings of the earth.*'

What, now, are the additional features mentioned by St. John? Among the most remarkable are the *Seven Heads*; and of these, the greatest interest must necessarily attach to the last, because to this the prophecy most specially directs attention, and gives the fullest history of it. To find this *last Head of the Beast* may be considered the great problem at present under our consideration; the former Heads serving principally to introduce the last.

I would now, then, draw attention to the principal marks or features by which this last Head may be most easily discerned. These, according to the data given us in Revelation, admit of being treated in the following order:—

I. Such as may be called the *external*; *i. e.* the local and historical marks.

II. The *personal*, or descriptive.

III. The *internal*, or moral.

And all of these may be much illustrated by the analogy of other Scriptures bearing on the same subject.

### § I.

To begin, then, with the *local*, and other external marks, (for to these the analogous place in Daniel would naturally lead us first) I

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<sup>3</sup> The reader should consult on this subject the learned Dissertations of Bishop Newton on the Prophecies, where the testimony of the Fathers, and many other arguments, are brought to shew, that the Fourth Kingdom of Daniel was undoubt-

edly the Roman. He quotes from Irenæus, St. Cyril, Jerome, and Augustine; all confirming this interpretation, and declaring it to be the one generally received by the Church: see especially Dissertation XIV. § 4.



would mention particularly the four following particulars in the description of the Last head<sup>4</sup>.

*First*: Its rising at a particular time, when in some remarkable manner the Roman Empire “is not;” (Rev. xvii. 8, 11,) *i. e.* when it should have ceased to be the same, or, at least, the same sort of Power that it once was.

*Secondly*: Its being cotemporary with *ten new Kings*, or *Kingdoms*.

*Thirdly*: Its being seated, in common with the preceding heads, on seven mountains.

*Fourthly*: Its being preceded by a short-continuing seventh Head.

All these were to be such notorious marks of the Beast that the Angel-interpreter in Chap. xvii. 8—12, draws special attention to them, in these words, ‘*Here is the mind that hath wisdom*; thus engaging us to attend diligently to them, in order to assist the detection of the Beast, when he shall appear<sup>5</sup>.’ And the first of them is not only repeated twice in that chapter (see ver. 8 and 11), but it occurs also under another form of expression in Chap. xiii. 3: St. John there tells us, that the Head, which upon account of its strange revival was so much *wondered after*, had the appearance, when he saw it, of having received some fatal wound, of which it was now recovered;—in other words, *it was, and is not, and yet is*.

The most convenient course, in our further notice of the *external* marks, will be, to group the several particulars together; and keeping them all in view, to take up the history of the Roman Empire from the time of St. John, which was, in other words, the time of the sixth head; (xvii. 10, 12); then to travel on in the history, till we arrive at a time when in some notorious manner that Empire comes to an end. Now there are two senses in which this may have happened; either, by its coming to an end absolutely; or, by its coming to a relative end, viz.

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<sup>4</sup> These tally, generally, with what Bp. Newton, in the Dissertation above referred to, has cited as being remarked by the Fathers. “The Fathers,” he says, “as it appears by these instances, conceived that the fourth empire was the Roman, that

the Roman Empire was to be divided between ten kings, and that among them would arise Antichrist, who should root up three of the ten kings, and domineer over the other seven.

<sup>5</sup> Woodhouse, xvii. 9.

as to the ancient principles of heathenism, by which it was before governed. We find in the history, then, a period answering perfectly well to the prophecy in both these respects. For not only at the time of Constantine did the Empire adopt the religion of Christ, and cease to be heathen; but other changes also, as the removal of the seat of government to Constantinople, seemed to be paving the way to a complete though gradual change in its whole constitution. This went on, till, at last, the invasion of the Goths and Vandals extinguished all remains of the ancient Empire, and almost levelled Rome itself to the ground. Here, then, was a period arrived, when the state of the Empire fully justified the prophetic description: ‘*The beast was, and is not.*’

The catastrophe was as conspicuous and notorious as any in history; and, according to the principle,

‘*Nec Deus intersit, nisi dignus vindice modus,*’

here is a crisis not beneath the dignity of an inspired prophecy to place on record.

But the suitability of the period to fulfil the prophecy stops not here. Soon after this time followed the partition of the Western Empire among its new conquerors, and the establishment of those new Franco-Gothic kingdoms, of which some have mentioned exactly ten<sup>6</sup>, but which, at all events, were about that number. Here, then, were *two* great conditions satisfied. Let us pass on to the *two* which remain.

These are, *the seven-hilled character*, attaching equally to this, as to the former heads; and the fact of its succeeding to another and a short-continuing head.

We have said nothing about the heads, or forms of government, in the Roman Empire preceding the sixth head in the time of John; because they help very little towards ascertaining the last head, which is the main subject of enquiry; and they seem chiefly introduced to complete the historic picture.

They are usually considered to represent the five forms of government mentioned both by *Livy* and *Tacitus*, as having succeeded one another in Rome, previous to the sixth, or Imperial form: viz.

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<sup>6</sup> See Table I. at the end of this Article.



(1) Kings, (2) Consuls, (3) Dictators, (4) Decemvirs, (5) Military Tribunes. Now the prophecy states it as a strict condition of one and all of these heads, that they are *seated on seven mountains* (Rev. xvii. 9). The first five heads answered this condition; the next following ought to do the same. Had this been borne in mind, there would, perhaps, have been far less difference of opinion, either on the *short-continuing Seventh*, or on the long-continuing and *last head*. For if we enquire into the state of the Empire previous to the general dissolution, and partition of it into ten new kingdoms, just described, we find it passing through a great variety of changes; the several stages of its decline and fall. We have first its division into East and West,—next, a line of Gothic Kings of Italy—these succeeded by an Ostrogothic race—and these again by the Exarchs of Ravenna, who ruled the Western division in the name of the still-existing Emperors of the Eastern. And all this, before the ultimate subdivision of Europe into the new Franco-Gothic kingdoms. From among so great a variety, on which are we to fix for *the Seventh Head*? The short continuance of that Head was nearly its only condition in the prophecy (see xvii. 10): and this was equally fulfilled by nearly all those I have mentioned.

But apply the test of *the seven-hilled seat* of government, and our variety is reduced to one: and this is the line of the Western Cæsars. Mede is the only Commentator I have met with, except Lowman, who adheres to this test. But however this be, the Seventh head was, after all, not the last, nor the principal head, in the prophecy; and not therefore that about which we are principally enquiring.

The particulars which have been already noticed, as among the principal *external* marks of the Beast, will be again brought under review before we conclude: we may now, therefore, pass on to the next division of the subject; viz. to *the personal*, and *the moral*, characteristics of the Beast.

## § 2. and § 3.

As these two are so nearly connected in the Prophecy, and so much illustrate each other, it will be allowable to consider them together.

They will be gathered from the xiii<sup>th</sup> and xvi<sup>th</sup> Chapters of Revelation; for it will be observed, that the identity of the two Beasts in those Chapters is assumed throughout. The propriety of such an assumption



is not difficult of proof. For, to mention but one argument, we find in Chap. xvii. 14 a predicted *war with the Lamb*, on the part of *the kings* associated with the Beast. In Chap. xix. 19—21, we have the particulars of this war;—*And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army: and immediately it follows, And the Beast, and with him THE FALSE PROPHET that wrought miracles before him, with which he deceived them that had received the mark of the Beast, and them that worshipped his image: so evident an allusion to the other Beast of Chap. xiii. 11—16, as infallibly to identify the two.*

One such argument might suffice; but the Reader, who is anxious for further information, may find, in a Table appended to this article, no fewer than *fourteen points in resemblance*, as given by Dean Woodhouse. And now to apply this very reasonable hypothesis to the subject before us, we have many fresh marks, both as to the *person*, and as to the *character*, of the Beast.

He should make war with the saints; he should be full of names of blasphemy; he should be a great wonder upon earth, exciting admiration in some, and astonishment in others (xiii. 3; xvii. 6, 8); he should lead into captivity; he should kill with the sword (xiii. 10); he should be under the direction of another *two-horned Lamb-like Beast*;—or, according to a corresponding symbol, he should carry on his back a *bloody and scarlet-coloured Woman, the Mother of harlots and abominations of the earth* (xiii. 11—17; xvii. 3—5); with that second Beast, and with this Woman as his rider, he becomes inseparably connected, till all go into destruction. Till then they flourish in external pomp and pageantry of shew, the Woman being *arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls*; they are marked with a spirit of fury and persecution;—they should embrace many kingdoms under their sway:—and lastly, (and I here copy from the masterly sketch of a learned and judicious author<sup>7</sup>), ‘The Power so described in her place of abode, habit, and policy, was to be known for nothing so much as in being a source and fountain-head of corruption, and that defined to be a religious corruption, pro-

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<sup>7</sup> *Davison's Discourses on Prophecy.*

pagated by her through the earth, but chiefly among her subject kingdoms. She bears in her hand *a golden cup full of abominations and filthiness of her fornication*; and the kings of the earth are said to have committed fornication with her, and the inhabitants of the earth to have been made drunk with the wine of her fornication; and her judgment is for this crime, that *she corrupted the earth with her fornication*. This crime of fornication, so imputed, is a charge of the most definite kind; the idea of it being determined by the idiom and usage of the Old Testament, wherein purity of religious faith and worship is designated under the emblem of chastity, or conjugal fidelity, in the church of God; and apostacy, or corruption in religion, but especially idolatrous corruption, is branded as the gross pollution of virgin-modesty or plighted faith. It is the language both of the Law and the Prophets. To the other marks, therefore, by which we may know the state, or power, designed in this elaborate prophecy, add this, that there should be introduced by its means and influence, some most signal corruption and depravation of the Christian Faith, the same to be actively propagated among the kingdoms and inhabitants of the earth, so far as the harlot's cup could go round, so far as there was access to communication, and her arts of influence.'

We have thus attempted to draw some picture of the Beast, from the elements afforded us in the book of Revelation; but the sketch would be extremely imperfect, were we to omit some other touches from analogous accounts in other parts of Scripture<sup>8</sup>.

Daniel, after naming the ten kings before alluded to, speaks of *another little horn*, that should *rise after them*<sup>9</sup>; or, as the word rather means, should *rise behind them*; i.e. it should insensibly grow up and

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<sup>8</sup> Thus Irenæus, as quoted by Bishop Newton, asserts that "Daniel, concerning the end of the last kingdom, that is the last ten kings, among whom that kingdom should be divided, upon whom the son of perdition shall come, saith that ten horns shall grow on the beast, and another little horn shall grow up among them. Of whom also Paul the Apostle speaketh, in his Second Epistle to the Thessalonians,

calling him *the son of perdition, and the wicked one*. St. John, our Lord's Disciple, hath, in the Apocalypse, still more plainly signified of the last time, and of these ten kings, among whom the empire that now reigneth shall be divided, explaining what the ten horns shall be, which were seen by Daniel."—Iren. Lib. V. cap. 25, 26.

<sup>9</sup> Dan. vii. 8, 24.



overtop them, before they were well aware of it. The same horn should have *eyes like the eyes of a man, a mouth speaking great things, and a look stouter than his fellows*<sup>10</sup>; he should *make war with the saints, and prevail against them*; he should *speak great words against the Most High, and think to change times and laws*<sup>11</sup>; and the *Saints should be given into his hand*; till at length *the beast was slain, and his body destroyed, and given to the burning flame*<sup>12</sup>.

Here at once is a resemblance in no few particulars, both as to the time and circumstances of his origin, and as to the spirit and principles of his reign, between *the little horn* of Daniel, and *the second Beast* of Revelation, Chap. xiii. 11, &c.; who, as the ally and confederate of the first Beast, may, for all practical purposes, be safely identified with it.

But we turn to another, and no less remarkable account in St. Paul. In his second Epistle to the Thessalonians, St. Paul tells us of a coming Apostacy<sup>13</sup>; of *that man of sin, and son of perdition* (as he calls him), *who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God*<sup>14</sup>. And then he adds this further information concerning the time, or period, when this Apostate should arise: *And now ye know what withholdeth that he might be revealed in his time*<sup>15</sup>. Now we know that the *τὸ κατέχον* in this passage, or *that which withholdeth*, was, by very general consent of the early Fathers, understood to mean the then-existing Imperial Power; in other words, *the Sixth head of the Beast*; which being removed, says St. Paul, the mystery of the great Apostacy shall be revealed<sup>16</sup>; in other words, *the Last head of the Beast shall appear*. It is true there is no mention by St. Paul of a still intervening Seventh Head; but, as this was confessedly a short-continuing head (Rev. xvii. 10), the difference is one which involves no kind of contradiction. The two accounts are perfectly consistent; and the one only fills up the other. Still more shall we perceive this, if we take in the descriptive parts in St. Paul, and compare them with St.

<sup>10</sup> Dan. vii. 8, 20.<sup>11</sup> Dan. vii. 25.

this Article.

<sup>12</sup> Dan. vii. 11.<sup>14</sup> 2 Thess. ii. 3, 4.<sup>15</sup> 2 Thes. ii. 6.<sup>13</sup> See the Third Table at the end of<sup>16</sup> See 2 Thess. ii. 7, 8.



John; for he adds, that *his coming is after the working of Satan with all power and signs and lying wonders*<sup>17</sup>: and that, in the end, *the Lord shall consume him with the breath of his mouth, and shall destroy him with the brightness of his coming*<sup>18</sup>. Compare Rev. xiii. 13, 14 and xix. 20; and the correspondence is surely such as must strike the most careless reader. It is impossible, on reading the account in St. Paul, not to feel that we are reading the very same history as that in Revelation;—*mutato nomine*, it is the self-same Beast described by the Apostle and represented by the Vision. It is true that, to complete the parallel, we are forced to include in the Beast of Revelation the actions partially attributed to the second Beast; but, as was before observed, they are for all practical purposes identified in the prophecy itself, and they are made to perish, as they had lived, together, Chap. xix. 20.

Having thus enumerated the principal Marks of the Beast, and having viewed them in their relation to analogous accounts in other parts of Scripture, let us briefly recapitulate the local and historical circumstances connected with his predicted origin.

From what was before adduced on this head, it appears, that the general emblem of the Beast in St. John, corresponding as it does with the Fourth Beast in Daniel, was undoubtedly fulfilled in *the Roman Empire*;—that, of the Seven heads mentioned particularly by St. John, the Sixth (being that which existed in his time) may well be concluded to be the *Imperial form* of Government under the Cæsars;—that at the time of the fall of this head, there was going on a general decay in the whole Empire, so that for some time there was scarcely any thing to be called a distinct head—that, however, the Western Emperors, after the division of East and West, or else the Gothic Kings of Italy, or the Exarchs, might in some sense be considered a *Seventh head* reigning *from the seven mountains*;—that the decay of the Empire went on;—but at length ten new Kingdom arose upon its ruins, and whatever there was left of power, under any temporary dynasties, became soon absorbed into these new kingdoms, and especially into the hands of the Bishop or Pope of Rome;—that thus the Empire, which, upon the deadly wound of the Cæsarean sovereignty through the Gothic wars, was

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<sup>17</sup> 2 Thess. ii. 9.

<sup>18</sup> 2 Thess. ii. 8.

shivered into a plurality of kingdoms, became again, in a measure, consolidated under these new kingdoms, with the Pope at its head. On all these points we find an exact correspondence between the prophecy and the history;—and, if we add the characteristic description of this new Power, of its constitution and principles, we are still further struck with its resemblance to the Papacy. It is not however asserted, that the Papal power is itself the Last Head;—the revived Germanic Emperorship might have been ostensibly so; nevertheless the Pope is virtually this Head:—and even here we discover no discordance between the prophecy and the fact. For does not the prophecy itself leave it doubtful whether the last Head should be capable of being precisely distinguished in its actual form—or whether it should not rather be an Image only of the preceding heads? What is certain is, that its existence was to be *identified* with *ten horns*, or *kings*, that should arise and receive power jointly with itself:—that its principles were to be a revival of the old persecuting principles of the heathen Emperors; it was thus to be, though in a more covert manner, the agent of the Evil One, who, despairing of overcoming the saints by the direct opposition of his Dragon-form, devised this new way of deceiving them, by reviving the more insidious shape of the Beast, part-Leopard, part-Lion, and part-Bear.

The last thing predicted is, the lamentable end of this corrupt System; its becoming the object of horror to the very kings who once formed its staple support, and at last being visited by the just judgment of the Almighty, and sharing the fate of the Heathen Roman Empire, on whose ruins it had planted itself, and by whose principles it had reigned. We need not forestal a catastrophe, which is still future; but it is impossible to review the past, and not perceive how exactly the predicted character and conduct of the Beast has been verified in the history of Modern Europe in Papal times.

The piety and excellence of particular members of a Church in bondage to the Papacy, makes no difference in the general statement. It cannot be too much insisted on, as Dean Woodhouse observes, that ‘when Protestant writers attribute such descriptions to the papal church, they must not be understood as uttering a censure on the individuals of that body; *numbers of whom are known to have been as pious and good*



*Christians as perhaps may be found in any other community.* And now to conclude :—

‘Unite together the several component parts of this vision, which have been mentioned, and see what they amount to in the general view, and how they are to be applied. There are, indeed, one or two minor texts in the prophecy, which I have passed over; because their sense is dubious, and would demand a detailed examination; but they are clearly not of such a kind as to interfere with, or transfer, the representation of the prophetic subject contained in those parts of it which have been considered. The identity of the subject will remain undisturbed; and those minor articles would only add to its completeness if they were correctly explained. The sum of things, the general draught of the vision, which we have clear and unambiguous, is this: a domineering power to be established in the city of Rome; to corrupt the faith; to spread that corruption; to be distinguished by its display of gaudy splendour; to persecute the professors of the Christian faith; to intoxicate itself in the blood of persecution; to be supported by subservient kings; to requite them for their homage with the larger draughts of her cup of abominations.

‘The complexity of the event thus delineated takes the prophecy of it out of the range of any vagueness of application. The circumstances, and formal characters of it are too many, and too peculiar, to leave it at large. *One history in the Christian Church has fulfilled the prophecy, in all its points; that the history of the See of Rome.* Gross and flagrant corruption of doctrine and worship; meretricious splendour; a sanguinary spirit of persecution; a system of domineering policy exercised over dependent kings, and infatuated nations; these are the qualities concentrated, by the prophecy, in that power, which was to wear so deadly an aspect on the Christian Faith. They are also the qualities which any faithful and competent historian, taking a comprehensive view of his subject, and intending to give the general picture of the Church of Rome, through the long period of her power, reduced and condensed into a few points of description, would be obliged to select and insist upon; as the narrative of their effects does, in point of fact, comprise the mass and bulk of the ecclesiastical details of the Papacy, written in any manner whatever.’—*Davison’s Discourses on Prophecy.*



TABLE  
OF  
THE TEN HORNS,

DANIEL VII. 7, 24. REVELATION XIII. 1; XVII. 3, 12.

TABLE I.  
FROM HORNE'S CRITICAL INTRODUCTION,  
VOLUME IV. CHAPTER ON DANIEL.

	<i>Machiavel.</i>	<i>Mede.</i>	<i>Bishop Lloyd, and Dr. Hales.</i>	<i>Sir Isaac Newton.</i>	<i>Bishop Newton.</i>
1. The first horn.	The Ostrogoths in Mesia.	The Britons.	The Huns, A. D. 356.	Vandals and Alans in Spain and Africa.	The senate of Rome, who revolted from the Greek Emperors, and claimed the privilege of choosing a new Emperor.
2. The second horn.	The Visigoths in Pannonia.	The Saxons in Britain.	Ostrogoths, 377.	The Suevians in Spain.	The Greeks in Ravenna.
3. The third horn.	The Sueves and Alans in Gascoigne and Spain.	The Franks.	Visigoths, 378.	The Visigoths.	The Lombards in Lombardy.
4. The fourth horn.	The Vandals in Africa.	The Burgundians in France.	Franks, 407.	The Alans in Gallia.	The Huns in Hungary.
5. The fifth horn.	The Franks in France.	The Visigoths in the south of France and part of Spain.	Sueves and Alans, 407.	The Burgundians.	The Alemanni in Germany.
6. The sixth horn.	The Burgundians in Burgundy.	The Sueves and Alans in Gallicia and Portugal.	Burgundians, 407.	The Franks.	The Franks in France.
7. The seventh horn.	The Heruli and Thuringi in Italy.	The Vandals in Africa.	Vandals, 407.	The Britons.	Burgundians in Burgundy.
8. The eighth horn.	The Saxons and Angles in Britain.	The Alemanni in Germany.	The Herules, Rugians, and Thuringians, 476.	The Huns.	The Goths in Spain.
9. The ninth horn.	The Huns in Hungary.	The Ostrogoths, who were succeeded by the Lombards in Pannonia, and afterwards in Italy.	The Saxons, 476.	The Lombards.	The Britons.
10. The tenth horn.	The Lombards, first upon the Danube, and afterwards in Italy.	The Greeks in the residue of the Empire.	The Lombardi in Hungary, 536; who were seated in the northern parts of Germany about 483.	The kingdom of Ravenna	The Saxons in Britain.

## ADDITIONAL TABLE

OF

## THE "TEN HORNS,"

DAN. VII. 7, 24. REV. XIII. 1; XVII. 3, 12.

	<i>Hieron. citat. ap. Ambros.</i>	<i>Daubuz.</i>	<i>Faber.</i>	<i>Elliott.</i>
1. The first horn.	Franks in Germany.	Almans in Rhetia and Pannonia.	Vandals.	Franks.
2. The second horn.	Goths in Spain.	Franks in Gallia Belgica.	Suevi.	Burgundian Franks.
3. The third horn.	Burgundians in Gaul.	Saxons in Britain.	Alans.	Alemannic Franks.
4. The fourth horn.	Vandals in Africa.	Visigoths, Sueves, and Alans, in Spain, &c.	Burgundians.	Bavarians.
5. The fifth horn.	Lombards in Italy.	Vandals in Africa.	Franks.	Anglo-Saxons.
6. The sixth horn.	Alans.	Burgundians in Gallia Seguanensis.	Visigoths.	Visigoths.
7. The seventh horn.	Suevi.	Ostrogoths.	Anglo-Saxons.	Suevi.
8. The eighth horn.	Huns.	Huns.	Ostrogoths.	Ostrogoths.
9. The ninth horn.	Romans.	Heruli in Italy.	Heruli.	Vandals.
10. The tenth horn.	Saracens.	Greeks in the residue of the Empire.	Lombards.	Lombards.



# THE BEAST

## TABLE II.

### FROM WOODHOUSE ON THE APOCALYPSE.

#### ON CHAPTER XVII.

<i>Wild Beast of Rev. XIII.</i>	<i>Wild Beast of Rev. XVII.</i>
1. From the sea.	1. From the bottomless deep; so the sea is called; ἄβυσσος, Luke viii. 31.
2. Seven heads, ten horns.	2. Seven heads, ten horns.
3. Ten diadems on the horns.	3. The diadems not mentioned, but may be supposed, for the horns are here said to be <i>kings</i> , therefore crowned.
4. Names of blasphemy on his head.	4. Full of names of blasphemy.
5. Like a leopard.	5.
6. Has the feet of a bear.	6.
7. Has the mouth of a lion.	7.
8. Has great power and rule from the dragon.	8. Has the power of the <i>kings</i> , which is used, like that of the dragon, <i>against the Church</i> .
9. One of his heads [appeared as if] mortally wounded, but wonderfully, and unexpectedly, healed.	9. Was, is not, though he is.
10. A great wonder upon earth, and object of admiration.	10. A wonder to the inhabitants of the earth; and, it may be, an object of worship too, for the harlot who is <i>idolatrous</i> seems to set up no other.
11. Blasphemously opposes God and his pure worship, and persecutes <i>the saints</i> forty-two months.	11. The kings, who are with the Beast, give their power to <i>him</i> , and war with the <i>Lamb</i> .
12. The Lamb shall destroy him.	12. The Lamb shall overcome the kings, who rise out of this Beast.
13. Has a false prophet, who exerciseth his dominion, and making a living image of him, compels the world to worship it.	13. Has a woman, a harlot, who rides upon him, i. e. directs the reins of his power: and the woman is idolatrous and bloody.
14. Is cast into the lake of fire.	14. Goes into perdition.

TABLE III.  
FROM WOODHOUSE ON THE APOCALYPSE.  
ON CHAPTER XIII.

DAN. VII. 8, 20, 24, 25,  
21, 11.

vv. 8, 24. Behold *another* little horn; . . . and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

v. 25. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws : &c.

v. 20. a look more stout than his fellows.

v. 24. he shall subdue three kings.

v. 21. And the same horn made war with the saints, and prevailed against them.

v. 11. I beheld, till the beast was slain, and his body destroyed, and given to the burning flame.

REV. XIII. 11—18 ; XIX. 20, 21.

Chap. xiii. ver. 11. I beheld *another* beast coming up out of the earth ; and he had two horns like a lamb, and he spake as a dragon.

v. 12. And he exerciseth all the power of the first beast before him, and he causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

v. 13. And he doeth great wonders, so that he maketh fire to come down from heaven in the sight of men.

v. 14. And deceiveth them that dwell upon the earth by means of those miracles which he had power to do in the sight of the beast ; saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword.

v. 15. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as should not worship the image of the beast should be killed.

v. 16. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads :

v. 17. And that no man might buy or sell, save he that had the mark, &c. &c.

Chap. xix. 20. And the beast was taken, and with him the false prophet that wrought miracles before him, &c. &c. These both were cast alive into a lake of fire burning with brimstone.

v. 21. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth.

2 THESS. II. 3—5.  
8—11.

v. 3. That man of sin, the son of perdition ; who opposeth and exalteth himself above all that is called God, or that is worshipped ; so that he as God sitteth in the temple of God, shewing himself that he is God.

v. 9. Whose coming is after the working of Satan with all power and signs and lying wonders.

vv. 3, 11. A falling away, (or apostacy) . . . strong delusion, that they should believe a lie.

v. 8. Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.

## APPENDIX (G).

*On the 1260 Days.* Rev. xi. 3; xii. 6.

**I**T would be impossible, in an elementary work like the present, to argue at length the different sides that have been taken on this question of the 1260 days. I shall only offer a few general observations on the subject.

I. Some, understanding them as *literal days*, are contented to refer, in fulfilment of the prophecy, to the duration of Nero's persecution, A.D. 64—68. But in the first place, that persecution was already past when the prophecy was delivered; for the date of the Revelation, agreed upon by the best authorities, is during the reign of Domitian, when St. John was exiled to Patmos, about A.D. 96. And to suppose a prediction so studiously specifying a certain period of time, and expressing it in every variety of form, to be all accomplished in an event which actually took place before the prophecy itself was delivered, and which after all affected but partially the Church of God, seems at once derogatory to the grandeur of the design, at variance with all Scriptural analogy, and contrary to the very nature of prophecy itself. And again, if a literal three and a half years had been meant, how easy to have said so, and not to involve the account in needless and studied obscurity, by expressing it in every variety of form<sup>1</sup>, except that which would be most natural and intelligible, and all this, with no conceivable purpose to be answered by the concealment!

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<sup>1</sup> The period is mentioned *seven times*; and, taking the LXX version, it is expressed in *three* different ways, viz.

Thrice, as *a time, times, and half a time*,

Dan. vii. 25; xii. 7. Rev. xii. 14.

Twice, as *42 months*, Rev. xi. 2; xiii. 5.

Twice, as *1260 days*, Rev. xi. 3; xii. 6.

If we take the Hebrew, the phrase in Dan. vii. 25 is different from that in Dan.

xii. 7; and *both* from Rev. xii. 14: thus making *five* different forms of expression. The Hebrew in Dan. vii. 25, is

עַד-עֶרְבָן וְעֶרְבָן וְפֶלֶא עֶרְבָן

In Dan. xii. 7:

לְמוֹעֵד מוֹעֲדִים וְחֻצִּי, the last word the same as Chap. ix. 27, translated in our version 'in the midst.'



It has also been observed, that in Scripture, wherever a period of time *exceeding one year* is to be expressed, the reckoning in every instance ceases to be made in days or months alone, and *the year is made the unit in the calculation*. This being the invariable rule, and St. John so evidently accommodating himself, through the whole book of the Revelation, to the usual style of Scripture, we cannot understand him, in this oft and variously repeated number, to be speaking of literal days; or else we must charge him with manifest inconsistency, unexcused by any sufficient or reasonable cause.

Notwithstanding this, it must be owned that some writers among ourselves have of late called in question this view, and have undertaken a defence of the more contracted sense of these prophetic days, applying it, however, not to the time of Nero's persecution, but exclusively to that of some future Antichrist, who is destined to persecute the Church for the period of *three and a half literal years*. I have no intention of entering the lists with these writers. The name of *Mr. Maitland* is alone a guarantee both for integrity of purpose and ability of execution; and these will, and ought to, have their weight. But no one wishing to take a comprehensive view of this question, can be supposed to have gained it, when he has read the '*Enquiry*' alone; especially when we consider, that the view there taken is confessedly at variance with that usually received among the oldest and soundest divines of our Church. It has been ably combated by Mr. Faber in his *Provincial Letters*; and by Mr. Birks, in his *Elements of Sacred Prophecy*.

II. Let it not be required of the advocates of the larger view, that they should exactly agree in dates. It is the just and elegant remark of Woodhouse, as to our power of tracing the exact commencement of any prophetic period: "Chronological periods may be generally, but cannot be exactly ascertained; because the change is gradual, and in such cases, though we can see clearly, as in the colours of the rainbow, that the change from one to the other has taken place, yet it is not so easy to ascertain at what point of contact it began." But if the beginnings of periods are not clear, how can the endings be? How can any commentator predict such endings with positive certainty? And, if none can do this, how can they all agree upon it? And how, then, can any argument be founded upon the fact of their disagreement? We are surely driven to the conclusion, that time is the only infallible inter-

preter; in the words of Sir I. Newton, '*the event will prove the Apocalypse.*' The same great and good man has observed: "The folly of Interpreters has been, to foretell times and things by this Prophecy, as if God designed to make them prophets. By this rashness they have not only exposed themselves, but brought the Prophecy also into contempt. The design of God was much otherwise. He gave this and the Prophecies of the Old Testament, not to gratify men's curiosities by enabling them to foreknow things, but that after they were fulfilled they might be interpreted by the event, and His own Providence, not the Interpreters', be manifested thereby to the world. For the event of things predicted many ages before, will then be a convincing argument that the world is governed by Providence<sup>2</sup>." As to the *year-day theory* in particular, the commonly received view by which the days are understood to be years, has been well stated and explained by *Mede*, *Daubuz*, *Bishop Newton*, *Lowman*<sup>3</sup>, and many others: and in later times, by *Faber*, *Elliott*, *Birks*, *Keith*, &c. &c. But I have not found the general principle, on which this whole view is grounded, more forcibly, more simply, or more convincingly, stated, than in a useful elementary work on the principal subjects in the Apocalypse, by the *Rev. Frederick Fysh*<sup>4</sup>, M.A. He says, "The principle is that of *MINIATURE*. The Roman Empire being represented on the *reduced scale* of a wild beast, its duration must be represented on a *reduced scale* likewise. In like manner, the Church being represented on the *reduced scale* of a woman, the duration of the Church's affliction must be represented on a *reduced scale* also. Now in the Apocalypse the affliction of the Church is represented as twofold:—first, under pagan, and secondly, under papal persecutors. And we know from history, that the former affliction extended through a period of some 270 or 280 years; and the latter, through a period of above 1200 years. The question for our consideration is, How could these two series of long and protracted tribulation be represented so as to preserve the propriety of the symbol? No one ima-

<sup>2</sup> Sir I. Newton, *Observations on the Apocalypse*, Part II. Chap. I.

<sup>3</sup> See especially Lowman's *Paraphrase*, the *Introduction to Rev.* xi.

<sup>4</sup> Author of *Reply to Professor's Bush's Anastasis*, where the Reader may find some very full and interesting particulars with regard to the prophetic numbers.



gines *the beast* to be a literal beast, or *the woman* to be a literal woman. *The beast* and *the woman* are evidently symbols of the Roman Empire and of the Church respectively. The symbols are *miniature* symbols. The keeping of the picture, therefore, requires, that the duration of time be in *miniature* also."

I will only add the following from Bishop Newton on Dan. vii. 25, (which is the parallel passage to that in the Revelation of St. John): "*And they shall be given into his hand until a time, and times, and the dividing of time.*" The Bishop says, "*A time*, all agree, signifies a year; and *a time, and times, and the dividing of time*, or *half a time*, are three years and a half. So long and no longer, as the Romanists conceive, the power of Antichrist will continue: but it is impossible for all the things, which are predicted of Antichrist, to be fulfilled in so short a space of time; and neither is Antichrist, or the 'little horn,' a single man, but a kingdom. Single men are not the subject of this Prophecy, but kingdoms. The *four kings* (v. 17) are not four single kings, but kingdoms; and so, the *ten horns*, or kings, (v. 24,) are not ten single kings, but kingdoms; and so likewise, the *little horn* is not a single king, but a kingdom,—not a single man, but a succession of men, exercising such power and performing such actions as are here described. We must therefore compute the time according to the nature and genius of the prophetic language. *A time*, then, *and times, and half a time*, or three years and a half, are reckoned in the Revelation (Ch. xi. 2, 3; xii. 6, 14) as equivalent to *forty and two months*, or *a thousand two hundred and threescore days*; and a day, in the style of the prophets, is a year<sup>5</sup>. *I have appointed thee each day for a year*, saith God to Ezekiel (Ezek. iv. 6); and it is confessed, that the *seventy weeks* in the ninth chapter of Daniel are weeks of years; and consequently 1260 days are 1260 years. So long Antichrist, or the *little horn*, will continue: but from what point of time the commencement of these 1260 years is to be dated, is not easy to determine. It should seem, that they are to be computed from the full establishment of the

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<sup>5</sup> In like manner, the *forty days* of the spies searching the land of Canaan, are known to have typified the *forty years*

during which the children of Israel were appointed to wander in the wilderness. Numb. xiv. 13, 14.



power of the Pope; and no less is implied in the expression, *given into his hand*. Now the power of the Pope, as a *horn* or temporal prince, it hath been shewn, was established in the eighth century, and 1260 years from that time will lead us down to about the year of Christ 2000, or about 6000th year of the world; and there is an old tradition, both among Jews and Christians, that at the end of six thousand years Messiah shall come, and the world shall be renewed, the reign of the wicked one shall cease, and the reign of the saints upon earth shall begin. But, as Irenæus saith in a like case, it is surer and safer to wait for the completion of the prophecy, than to conjecture and divine about it. When the end shall come, then we shall know better whence to date the beginning."

Not having set out with any profession of deciding between these opposite views, I shall merely add, that the whole subject of deciphering the prophetical numbers is one totally distinct from the general study of the Apocalypse. If the very title of this book, as the 'Revelation of Jesus Christ,' be rightly understood to imply<sup>6</sup>, not only the final manifestation of our Lord at His Second Coming, but also the gradual developement of His kingdom previous to that event;—if this be confirmed by the express injunctions delivered to the Apostle at the opening of the book, "Write the things which thou seest, both those which are *now*, and those which shall happen AFTER THESE," καὶ ἃ εἰσὶ, καὶ ἃ μέλλει γίνεσθαι μετὰ ταῦτα, Ch. i. 19;—and if, by way of such developement, we have a clear representation of the general outlines at least of the Church's history and prospects, of her destined trials and persecutions, of her supports and consolations under them, and of her ultimate triumph and deliverance out of all;—then have we abundant matter of profit and edification in the study of the Apocalypse, without attempting to become prophets ourselves, and without deciding beforehand, what is to be the exact accomplishment of predictions not fulfilled as yet, and of which Time alone can be the true and complete interpreter.

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<sup>6</sup> That the ἀποκάλυψις Ἰησοῦ Χριστοῦ, as employed in the first Chapter, and forming the Title of the book, implies

more than the final Coming of Christ, is admitted by Mr. Todd, Donellan Lectures; Disc. II. note, p. 52.

## APPENDIX (H).

*Version of Ch. XVIII. by Bishop Jebb.*

AND after these things, I saw another angel descending from heaven, having great power: and the earth was enlightened with his glory: and he cried mightily with a loud voice; saying:

She is fallen! She is fallen!

Babylon the great!

And is become the habitation of dæmons;

And the hold of every impure spirit;

And the cage of every impure and hateful bird:

For in the wine of the wrath of her whoredom hath she pledged  
all nations,

And the kings of the earth have with her committed whoredom,

And the merchants of the earth, from the excess of her wanton  
keeping, have waxed rich.

And I heard another voice from heaven, saying:

Come out of her, my people,

That ye be not partakers in her sins,

And of her plagues that ye may not receive:

For her sins have reached up to heaven;

And God hath remembered her iniquities;

Repay to her, as she also hath repaid;

And double to her double, according to her works;

In the cup which she hath mingled, mingle to her double;

As much as she hath glorified herself, and played the luxurious  
wanton,

So much give to her, torment and sorrow:

For in her heart she saith:

“I sit a Queen;

And a widow am not I;

And sorrow I shall not see:”—

Therefore, in one day shall come her plagues;

Death, and mourning, and famine:

And with fire shall she be consumed ;  
For strong is the Lord God, who hath passed sentence upon her.  
Men shall bewail her, and smite the breast for her,  
The kings of the earth, who have committed whoredom with her  
and lived in wanton luxury,  
When they shall see the smoke of her burning ;  
Standing afar off, because of the fear of her torment ;  
Saying :

“ Wo ! Wo ! the great city !

Babylon the strong city !

In one hour thy judgment is come ! ”

And the merchants of the earth shall weep and mourn over her ;  
For their merchandise no man buyeth any more :

Merchandise of gold and silver ;

And of precious stones and pearls ;

And of fine linen and purple ;

And of silk and scarlet ;

And every odorous wood, and every vessel of ivory ;

And every vessel of most precious wood ;

And of brass, and iron, and marble :

And cinnamon, and amomum ;

And perfumes, and myrrh, and incense :

And wine, and oil ;

And fine flour, and wheat ;

And cattle, and sheep ;

And of horses, and chariots, and slaves :

And the souls of men :—

And the autumnal fruits of thy soul's desire, are gone from thee ;

And all delicacies and splendours have vanished from thee ;

And never shalt thou find them any more !

The merchants of these things, who were enriched by her,

Shall stand afar off because of the fear of her torment ;

Weeping and mourning ;

Saying :

“ Wo ! Wo ! the great city ;

She who was clothed in fine linen, and purple, and scarlet ;

And was decked with gold, and precious stones and pearls !



For in one hour is brought to desolation this so great wealth!"  
And every ship-master, and every supercargo,  
And mariners, and all who labour on the sea,  
Stood afar off, and cried aloud,  
When they saw the smoke of her burning;

Saying:

"What city, like the great city!  
And they cast dust upon their heads;  
And cried aloud, weeping and mourning;

Saying:

"Wo! Wo! the great city!  
Wherein all who had ships upon the sea waxed rich  
By her costliness:  
For in one hour hath she been made desolate!"  
Rejoice over her, thou Heaven!  
And ye saints, and ye Apostles and Prophets!  
For God hath, for her crimes against you, passed sentence upon  
her!  
And a mighty Angel took up a stone like a huge millstone, and  
cast it into the Sea; saying;  
"Thus with violence shall be thrown down Babylon the great city,  
and shall be found no more;  
And the voice of harpers, and musicians, and flute-players, and  
trumpeters, shall be heard in thee no more;  
And the light of a lamp shall be seen in thee no more;  
And the voice of the bridegroom and bride shall be heard in  
thee no more;  
For thy merchants were great ones of the earth;  
For by thy sorceries were deceived all the nations:  
And in her the blood of prophets and saints hath been found;  
And of all those who were slain upon the earth."

## APPENDIX (I.)

*Millennium.*

INSTEAD of multiplying theories on this subject, I have thought it best merely to set down the chief of those which have already obtained some notoriety. For the following four I am indebted to the work of Mr. Elliott, from which my account of them is extracted.

I. The *First* Theory is, of a *literal* Resurrection of departed Saints and Martyrs, to be dated from the *second* Coming of Christ, and after the destruction of the last Antichrist. These are then to reign on the earth in angelic glory for a period of One thousand literal years; during which time Satan, and the powers of hell, will be literally *bound*, i. e. prevented tempting, deceiving, or injuring mankind.—*Papias, Irenæus, Justin Martyr, Eusebius*, all mention this.

II. The *Second* Theory is that of St. Augustine, of a *spiritual* Resurrection, dated from the *first* coming of Christ, by whom Satan was wounded, and the strong man disarmed and ejected from the hearts of men :—the term of its continuance to be the remainder of the sixth Chiliad of the world's existence. It must be understood, that Augustine, following the computation of the LXX, considered the world, at Christ's first coming, to be in about the middle of its sixth Chiliad. The Authorities for this are, *Augustin, Primasius, Andreas, Bede*.

III. The *Third* theory supposes an *ecclesiastical* Resurrection, beginning after the destruction of Paganism under the Emperor Constantine, and lasting one thousand literal years; thus, as it begun in the fourth, ending in the fourteenth century.—*Hammond, Grotius, &c.*

IV. The *Fourth*, supposes a Resurrection, or signal revival of pure Christian principles, the time of which is still future, and is to follow the destruction of Antichrist.

The opinions of the ancients, before St. Augustine, may be seen in Irenæus *c. Hæreses*, v. c. 33—36. Tertullian *adv. Marcionem* iii. 24. Euseb. iii. 29 and 39; vii. 24. St. Augustine himself was once of the same opinion as the earlier Fathers, which is that represented above, No. I.: for so we find in his 259th Sermon: “regnabit enim Dominus in terrâ cum Sanctis suis, sicut dicunt Scripturæ, et habebit hic Ecclesiam separatam atque purgatam ab omni contagione nequitiae,” &c. He afterwards condemned this view as likely to lead to carnal views of the happiness proposed to Christians in the Gospel. See *De C. D.* xx. 7.

I cannot but add a remark to which the judicious writer appears himself to have attached considerable weight.

“There is an old tradition, both among Jews and Christians, that at the end of Six Thousand years the Messiah shall come, and the world shall be renewed, the reign of the wicked one shall cease, and the reign of the saints upon earth shall begin.” The glorious condition promised to the Church in the latter days, and corresponding to the period when “Satan” shall be “bound,” may then come on. And to this, it appears to me, that the Sabbatical Song, Chap. xv. 3, 4, may point<sup>1</sup>. The thousand years then to begin will be the Sabbatical Thousand of rest and praise to the Church of God.—Compare the account in *Butler’s Analogy*, Part I. Chap. iii.

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## APPENDIX (K).

### *On the different Systems of Interpretation of the Prophetical Parts.*

THE following Article is not intended for a mere enumeration of all the different schemes of interpretation, but is rather an attempt to classify the leading varieties, in such an order as may serve to shew that there is no such disagreement on the general principle of

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<sup>1</sup> See Notes in loc.



interpretation, as from the admitted diversity in details might, at first sight, be expected or imagined. By referring to any general catalogue of writers on the subject, and examining the particular views of each, the classes here specified may easily be enlarged at the discretion of the reader. The account of authors in Mr. ELLIOTT's last Edition of his work, or the *Historical Sketch of the Exegesis of the Revelation* in the Commentary of MOSES STUART, would furnish the necessary information for this purpose. See also an abstract of various hypotheses in Dr. A. Clarke, Preface to Rev. pp. i—x.

A brief notice of the *earlier* writers on the Apocalypse may fitly precede the classification which I shall attempt of more modern Expositors, and which is intended chiefly to embrace those who have written since the Reformation.

Among the ancients, then, there was no lack of writers who commented on the Apocalypse. JUSTIN MARTYR, IRENÆUS, TERTULLIAN, CYPRIAN, and ORIGEN, abound in references to it, though chiefly to those parts that concern the Millennial period. In the Latin church, it may be wondered that JEROME wrote no separate Commentary on this portion of the Scripture; but it is accounted for by the use which he made of the Commentary of VICTORINUS, which existed before him, and is still extant<sup>1</sup>. Victorinus was bishop of Petavium in Panonia, and died as a martyr, A.D. 303. In the works of St. AMBROSE there is a Commentary on the Revelation, which goes by the name of BERENGAUDI Expositio: the author is uncertain, but it is written with much pains, and a careful reference to other parts of Scripture. It was the remark of Jerome, that the Apocalypse has as many mysteries as words, and that particular words have a manifold meaning. Ep. 53 ad Paulinum, § 8. He intimates, that Rev. xi. 2 *cannot mean the literal Jerusalem*, because that had been destroyed when the book was written—a remark which will be found to coincide with the view of ANDREAS, who is the next commentator we shall mention. The following account of him is taken from the learned work of Moses Stuart;—

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<sup>1</sup> An interesting summary of this work, as well as some general account of ancient writers on the Apocalypse, will be found

in *Mr. Todd's Discourses*, &c. Disc. I., and Note A.

“ This author was bishop of Cæsarea, in Cappadocia. Like Origen, he makes a threefold sense, as occasion seems to demand, viz. a literal, tropological or moral, and an anagogical, *i.e.* transcendental or mystical... when one of these methods will not satisfy, he resorts to another; so that between them all he is sure to find some solution of difficulties.... But no regard is had to any regular plan of the book, and very little to the circumstances of the writer and the events of the times. Nor must the reader expect any thing of a philological cast, like that which characterizes the commentaries of the present day. As to *times* in the Apocalypse, although the book proclaims that the period of fulfilment is ‘nigh,’ yet ‘with God a thousand years are as one day,’ and *vice versâ*; so, of course, no embarrassment can come upon his exposition from this quarter. The ‘temple,’ in Rev. xi. 1, he regards as the temple of the *Christian church*; Ch. xi. 13, he regards as relating to a remote future; and Ch. xii., with the sequel of the book, he regards as part of what the seventh trumpet betokens. The number 666 he thinks will be certainly known only at the future appearance of Antichrist.”

ARETHAS, a successor of Andreas in the same bishopric, wrote a still more copious commentary on the Apocalypse, and in the same style, closely following the steps of his predecessor. It would seem that the object of both these bishops was to bring the book into more general notice and esteem in the Church, by endeavouring to render it more intelligible. And with their efforts, appear to have ceased the labours of the Greek Churches upon the Apocalypse.

Among the Latins, we should not omit the Exposition of TICHONIUS, the Donatist, cotemporary with Jerome and Augustine. His work has perished; but it was taken as the model by many others who followed, particularly PRIMASIUS, bishop of Utica in the sixth century, AMBROSIUS ANSBERTUS (A.D. 767), and BEDA. These writers preferred the anagogical or mystical sense, and declined all special reference to history. Primasius, with Ansbert, explained the ‘time, times, and a half,’ of the whole period of the Church’s sufferings.

During the dark ages, no light was attempted to be thrown on the several parts of this prophecy. Men rested in the expectation that, according to the Augustinian theory of the Millennium, the world would come to an end about the year A.D. 1000; but when this was disproved by the event, there seems to have followed a period of indifference to



the matter of the prophecy. The work of JOACHIM, a Franciscan monk, in the twelfth century, was one of the first to revive the subject by drawing special attention to some parts of the book, which he was bold enough to refer to the corruptions of the Papacy. The Waldenses, Wicliffites and Hussites, readily availed themselves of this idea, to confirm them in their protests against the see of Rome. On the other hand, the Papists were not slow to retort the application upon their adversaries. Cardinal BELLARMIN undertook to shew that the Antichrist of the Apocalypse was yet to come. From the fourteenth century has been dated the first rise of the opinion which conceives, "that the great design of the prophecy was to foretel all the more important transactions in the history of the empire and of the Christian religion, from the age of the Apostles to the end of the world<sup>2</sup>." Famous in this school was PETRUS AUREOLUS, a Franciscan monk, A.D. 1321.

An important work appeared A.D. 1614, by a Spanish Jesuit, LUDOVICUS ALCASSAR. Like Aureolus, he declared the Apocalypse to be on a continuous and connected plan, making regular advancement from beginning to end, as parts of one general plot in the mind of the writer. In applying this principle he brought out a result, of which considerable use has been made by succeeding commentators<sup>3</sup>. Rev. (v—xi.), he thinks, applies to the Jewish enemies of the Christian Church; (xi—xix.) to heathen Rome, and carnal and worldly powers; (xx—xxii.) to the final conquests to be made by the Church, and also to its rest and ultimate glorification. In 1618, DAVID PARÆUS wrote a work designed so far to oppose the views of Aleassar, as to defend the application of Rev. (xiii—xix.) to papal, and not pagan, Rome. It was this writer who observed, "From Ch. iv. onwards a *dramatic* form predominates. The book exhibits a constant change and succession of actors, and also interpositions of *a chorus*; and in this way it discloses, by virtue of various exhibitions, things yet to come, and imbues the minds of the spectators with many important truths."

Time, the great interpreter, seemed to be opening fresh views, and throwing fresh light on this book. It was now that the modern school

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<sup>2</sup> I use the words of *Mr. Todd*, in his first Discourse on Apocalypse.

<sup>3</sup> See Class II. below.



of interpretation became more fully developed; and from this period we may commence the attempt to dispose, in something like regular classes, the different systems which have since prevailed. Foremost among the leaders of the more popular systems, may be mentioned JOSEPH MEDE, A.D. 1627; and VITRINGA, A.D. 1705. Any other authorities, that may be cited here in support of the particular views, will be authors<sup>4</sup> who have written since, or about, that time. We have, then;—

*First:* The Interpretation which makes the events from Chap. vi. to Chap. xix. chiefly, or entirely, *future*. Its advocates have, for convenience, been termed the Futurists<sup>5</sup>. BURGH. TODD. MAITLAND<sup>6</sup>. M<sup>c</sup> CAUSLAND. TRACTS FOR THE TIMES, No. 83: &c. &c.

*Secondly:* That which refers the same chapters to the first three centuries after Christ, ending with the establishment of Christianity under Constantine; thus making the events entirely *past*. GROTIUS. HAMMOND. BOSSUET. PROFESSOR LEE. EICHHORN<sup>7</sup>: &c. &c.

*Thirdly:* A kind of combination of the two former, dividing the plan of the book, so to speak, into three catastrophes, (1) the fall of Jerusalem; (2) the fall of pagan Rome: these two are *past*—and (3) the overthrow of Gog and Magog—this is *future*. MOSES STUART<sup>8</sup>.

<sup>4</sup> I would add, that I am conscious of omitting many names of note in the following classes; if I have merely mentioned enough to justify the classification itself, it was all that I had immediately in view.

<sup>5</sup> In using the term *Futurists*, I beg to be understood as applying it solely to those who contend that *all* the Apocalypse, beginning with the seals, is to be referred to a period still future: for that much of it is future, few will question; perhaps even more of it than is usually allowed.

<sup>6</sup> See *Second Enquiry*, p. 24.

<sup>7</sup> By some of this class the prophecy is even confined to the Jewish war, and the destruction of Jerusalem by the Romans. Thus Abauzit, Wetstein, Herder, and many

of the German School of theology. Wetstein's or Herder's view may be seen in *Moses Stuart*, p. 536: or Wetstein's, in *Townsend's Chronological Bible*.

<sup>8</sup> In this writer will be found a great variety of interesting and instructive matter. Though he gives in his own adhesion to the more limited view of the times embraced in the main part of the Apocalypse to Chap. xx., he is careful to express his persuasion, that a time is yet predicted of great and extraordinary increase and prosperity to the Church of Christ, (see 'Commentary,' p. 153): and he evidently struggles to expand the notion of the book beyond the narrow limits assigned it by the two former classes. He thus speaks: 'It is not simply and merely the ultimate pre-

*Fourthly*: In addition to Jewish and heathen adversaries, *false teachers* and their destruction, are foretold, Ch. XIII. 11—18. The remaining chapters repeat the same topics over again, only in a new and fuller manner. ROSENMÜLLER, *Scholia in Apoc.*

*Fifthly*: The seals, trumpets, and vials, (Ch. VI—XIX.) have a more extended application to *successive periods* in the Church's history; *the sixth seal* prefigures briefly *the general judgment*, which is more fully described Ch. XX.

Under this view must be mentioned the two following varieties:

§ (a). That of MARTINI<sup>9</sup>, and the Roman Catholic Church, of whose opinion the Archbishop is the acknowledged exponent, applying much to the Mahometan religion, and to heresies ancient and modern within the church; but understanding the 'three and a half times' (Rev. xii. 14, 6; xi. 2, 3; xiii. 15), to be a literal period of so many

predominance of Christianity over all its enemies, or rather *over Jewish and Roman power*, which is held up to view. It is Christianity as struggling first, and for a long time, with bitter Jewish enemies, who are in various ways weakened, and ultimately destroyed; then it is Christianity struggling with the tremendous Roman power which governed the world, —yea, carrying on a death-struggle for a long time, and with agonies often repeated—until finally victory lights upon the standard of the Cross.' (p. 129). And again: 'The view which I have taken of the Apocalypse in the preceding pages, is one which will make a part of this book applicable, in one sense, to papal Rome, or to any other power which may lay violent hands upon Christians, and contend against the progress of the Gospel. What was done on the part of heaven, at the time of John and speedily after, in order to defend the truth, and promote the extension of the Redeemer's kingdom, is the

model of what will be done in all succeeding ages for the like purpose. So far as the Pope and his adherents imitate the original beast and false prophet...so far they come under sentence and condemnation like to that which was pronounced upon the beast. . . . All that is wanting to shew that the downfall of Romanism is virtually foretold by John, is to shew that Romanism resembles the beast and the false prophet.' (p. 168.)

<sup>9</sup> Comparing the *Second* class with the *Fifth*, § (a), we may perceive that Roman Catholics differ among themselves in detail, as well as with Protestant interpreters. From an Italian Roman Catholic version of the Apocalypse, where MARTINI'S Bible is the authority referred to, the Author speaks of "Mon Signor BOSSUET e quel suo *systema* d' applicare la rivelazione di S. Giovanni *a' primi secoli* della Chiesa." L'APOCALISSE. Volgarizzamento, &c., stampata a Pistoia, 1842. Con approvazione.—An elegant and agreeable volume.



years, during which the Antichrist, who is yet to come, may be expected to prevail. PASTORINI. MARTINI.

§ (b). Making the three and a half times a mystical and symbolical, and not a literal number of years;—the heretics are Roman Catholics as well as Mahometans. VITRINGA<sup>10</sup>. WOODHOUSE. HABERSHON: &c.

*Sixthly*: An extension of this principle of continuity, so as to follow a kind of *regular historic series* throughout; as,

§ (a). By referring the sixth seal to the revolution of religion under Constantine. MEDE. LOWMAN. DAUBUZ. WHISTON. BP. NEWTON. SIR I. NEWTON. BRIGHTMAN. HALES. MANT. FABER. TOWNSEND: &c. &c.

§ (b). Referring the sixth seal to some later revolutions. CUNINGHAME. FRERE. BICKERSTETH.

§ (c). Agreeing with (a), but adding the hypothesis of more frequent digressions or interludes: the more continuous part is supposed written on *the inner part of the roll* (Ch. v. 1), and the more desultory portions on the *outer part*<sup>11</sup>. ELLIOTT.

I had no intention of criticising these several varieties of interpretation, or of entering into any minute disquisition on their respective merits. They have been drawn up with perfect impartiality; and if any one in the same spirit will proceed to take the evidence derived from them, he must confess, I think, that, with whatever difference of detail, there is one general principle on which the greater part, at least, of the classes adduced seem to agree, viz. this:—that the Revelation, in its full extent, covers a very considerable range of time, coextensive almost with the whole period of the Church's history: that, in fact, it is written on the principle of a *progressive development* of that history in, at least, the principal features of it. Take classes (5), (6), and even (4). These certainly embrace a vast variety of interpreters, as well Roman Catholic as Protestant: yet in the principle just enunciated *they all agree*:—the agreement is an avowed and necessary

<sup>10</sup> VITRINGA was undecided as to the exact application of the sixth seal.

<sup>11</sup> The *Horæ Apocalypticæ* of this author is a work too well known and appreciated by the public, to need any further

comment of mine. I only adduce it here for the particular purpose in hand, and am happy to express my many obligations to it.



part of their respective schemes<sup>12</sup>. And if we next examine those on the opposite side;—we have in class (3) an author unable to conceal his conviction that the limited view cannot fairly represent the whole scope of the prophecy, though it might, he thinks, have been *the primary one* in the mind of the writer. Class (2) is composed chiefly of the German school, whose avowed rejection<sup>13</sup>, in many instances, of the canonical authority of the book, as an inspired production, is no great recommendation of their opinion on this point. Not that such is by any means the case with all in this class; but the supporters of it, who are free from this taint, are not very numerous; and of these we might say, that they erred, not in applying *parts* of the Revelation in this way, but in applying the whole of it. We have only one other class left, that of the Futurists. But what weight can they reasonably expect us to attach to their mode of explanation, when the very ground of it is the alleged diversity of opinions on our side? and when this diversity has been shewn to affect chiefly some inferior matters of detail, and by no means to exist to the amount supposed? And yet, on the strength of it, they have recourse to theories<sup>14</sup> of their own, differing alike from the majority of Roman Catholic and of Protestant writers, and to these they ask our preference! If difference proves any thing, it can only conclude against themselves: they are the parties to whom their own objection proves fatal. And if they run to antiquity, that can little help them, as the ancient Church had not yet had the opportunity of judging in what shape, or shapes, Antichrist should appear. All they conjectured (and let the pleaders for antiquity<sup>15</sup> well

<sup>12</sup> It is but justice to the Futurists to admit, that even they have not questioned the agreement thus far among their opponents. *Mr. Todd*, speaking of the views now stated, says: "From the fourteenth century they have continued to hold their ground, and have been adopted in substance by a *large majority* of subsequent commentators, as the basis of their expositions." Second Discourse on Apocalypse.

<sup>13</sup> Even *Herder* and *Eichhorn* disputed the inspired authority of the Apocalypse.

<sup>14</sup> I say 'theories,' and not *theory*, because, on comparison of five or six principal writers on the *futurist* side, it appears that there is nothing like harmony or agreement among *them*. And this is the more remarkable, because, as *Mr. Birks* has observed, they all 'work on a common principle, with no facts to test them, no chronology, no application to a wide range of Providence, to hamper them.' See *Birks' Elements of Prophecy*, Chap. II.

<sup>15</sup> The Futurists appeal to antiquity;

consider this) was, that the Roman Empire must first be dissolved, and that the Jerusalem of Rev. xi. could not be the literal Jerusalem.

To sum up the points, then, on which, if we except the Futurists and a few others, a sort of general agreement appears to have been established, we may consider<sup>16</sup>:

but on what ground, it does not appear. The state of the question seems to have been this. Upon the first adoption of Christianity by the Empire, Constantine, with Eusebius and many others, instantly thought that the Millennium was at hand. But there were others who perceived from Scripture that *Antichrist* must first come. *Chrysostom* on 2 Thess. ii., says, "As Rome succeeded Greece, according to Daniel's vision, so Antichrist succeeds Rome, and our Saviour Christ succeeds Antichrist." *Theodoret*, on the same passage, that 'it needed but the break up of the Roman Empire, the τὸ κατέχον of St. Paul, into ten kingdoms, and that then Antichrist would be revealed.' It will be asked, which opinion was right? Now, evidently, the first was Utopian, the effect of the ardent desire of the moment, among persons who saw a great and unexpected, but satisfactory, change. The second was the result of Scriptural study and research; it was, therefore, the true and sober view, and was, accordingly, adopted by the great majority of the early Christian Fathers. So *Tertullian* on 2 Thess. ii. 6, (de Resurr. Carn. 24,) 'Quis nisi Romanus status? ejus abscissio in decem reges dispersa Antichristum superinducet? et tunc revelabitur iniquus,' &c. So *Irenæus*, referring the number of the beast to 'Lateinos;' so *Hippolytus*, Bishop and Martyr, de Antichristo, c. 49: "This is the fourth beast, whose head was wounded and healed again, because of its being destroyed, or resolved into ten diadems. And Anti-

christ, being a man of resource, will heal and restore it, so that it shall again revive through the laws established by him." *Lactantius* and *Hilarius* expected the Antichrist about the year 500. Div. Inst. vii. 25, and De Mundi Duratione. *Jerome* on Dan. vii, writes, that 'the Roman Empire being the τὸ κατέχον of St. Paul, was the opinion of all ecclesiastical writers before him.' And again, Ep. ad Algas. Q. 2. So *Cyril*, Catech. xv. 6, 8.

The difficulty was, as the time actually approached when the Roman Empire was destroyed. They then seem to have been lost in the consternation of the moment; they half forgot that Antichrist was to come before the end, and thought the end was near. Indeed, it was impossible for them to know beforehand how long or how short a time was to intervene before the full developement of Antichrist. Their minds were also possessed with the idea, that in the seventh Millenary all would end; and as there were already, according to the LXX chronology, 5500 years past before Christ, they had only to add 500 more, and when they found themselves close upon this period, and saw wonderful things befalling Rome through the overwhelming incursions of the Goths and Vandals, it was the less to be wondered at that they should apprehend the end of the world to be at hand. But where in all this do the Futurists find so much to favour their own peculiar views?

<sup>16</sup> The Reader is requested to compare this conclusion with the remarks in Ap-

pend.



I. That the Revelation is a prophecy extending over a very considerable range of time :

II. That, as such, it is conducted on a principle of *progressive development*, and comprehends a series, or continued succession, of events in the Church's history :

III. That, while occasional interruptions, by way of ode, episode, &c., confessedly occur, they are not of a nature to prevent the general principle from being, on the whole, maintained throughout. And when to this view of the arrangement or general economy of the book, we add the consideration of its general theme or object,—we find, on this point also, the same kind of agreement among the different interpreters;—all considering it to be *the development and final consummation of the Kingdom of Christ till his coming again to judge the world, and to crown His Church with eternal glory.* With so much that all are agreed on, it seems mere perverseness to speak only of the minor differences among interpreters, and on this account either to deery the study of the Revelation altogether, as ‘a sealed book,’ or else resort to something new by way of interpretation. It is true, there will still remain a broad question between the Roman Catholic and the Protestant, as to the application of minuter, though most important, parts. But let this question be but entertained in the spirit of humility and prayer,—let it be brought fairly to the light of Scripture,—and we have no fear for the result. Indeed, setting aside any application of the prophecy to the history, and taking it only as a development of the principles of Christianity, where do we find in it any allusion, except in language of rebuke and ‘condemnation’<sup>17</sup>, to those additions and inventions whereby Popery has defaced and corrupted the Word of God? Where is the invocation of saints? the interposition of new mediators? What promise of any new revelation, contravening or superseding “the faith once delivered unto the saints”<sup>18</sup>? What encouragement to add to the Word of God, or to subtract from it? What intimation of any other authority, to which the obedience of the

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pend. (A.) § 3, and with the extract there given from *Davison's Discourses on Prophecy*.

<sup>17</sup> Rev. xxii. 18, 19; xix. 10; xxii. 9; xv. 4; v. 12, 13.

<sup>18</sup> Jude 3.



Church should be due, excepting that of her ever-living and only true Head<sup>19</sup>, now exalted to the right hand of God, but soon to return in the clouds of heaven, to take account of the manner in which we shall severally have discharged our stewardships? To the great day of that His appearing in power and great glory to judge the world, the attention of the Church is continually directed in this book. She is warned, in the meantime, to watch<sup>20</sup>, to hold fast<sup>21</sup>, to repent<sup>22</sup>, to pray<sup>23</sup>, to suffer<sup>24</sup>, to excel in faith<sup>25</sup>, in patience, in charity,—to labour<sup>26</sup>, to overcome<sup>27</sup>, to be faithful unto death<sup>28</sup>,—to place her trust in God and in Him only<sup>29</sup>; but by all means to beware of adding to the faith<sup>30</sup>, of corrupting or perverting it;—to be equally strenuous both in preserving the purity and simplicity of her doctrine<sup>31</sup>, and in maintaining a practice worthy of her high vocation<sup>32</sup>; relying only and always<sup>33</sup> on the merits of Christ to justify, and on the grace of the Holy Spirit to sanctify, each individual member unto eternal life<sup>34</sup>.

<sup>19</sup> Rev. i. 11, 18; iii. 18, 21; i. 7, (see passages there quoted); xxii. 7, 20.

<sup>20</sup> Rev. iii. 2; xvi. 15; xxii. 17, 20.

<sup>21</sup> ii. 25; iii. 10, 11; xxii. 7.

<sup>22</sup> ii. 5, 16; iii. 2, 19; xvi. 11. To two Churches, Smyrna and Philadelphia, the charge to 'repent,' is not given.

<sup>23</sup> viii. 3.

<sup>24</sup> i. 9; ii. 10; vii. 14; xx. 4, &c.

<sup>25</sup> ii. 3, 4, 19; xiii. 10; xiv. 12.

<sup>26</sup> ii. 2, 9, 13, 19, &c. xiv. 13.

<sup>27</sup> ii. 7, 11, 26, &c. xxi. 7.

<sup>28</sup> ii. 10, 26; xvii. 14.

<sup>29</sup> xii. 11; xiv. 7; xv. 3, 4.

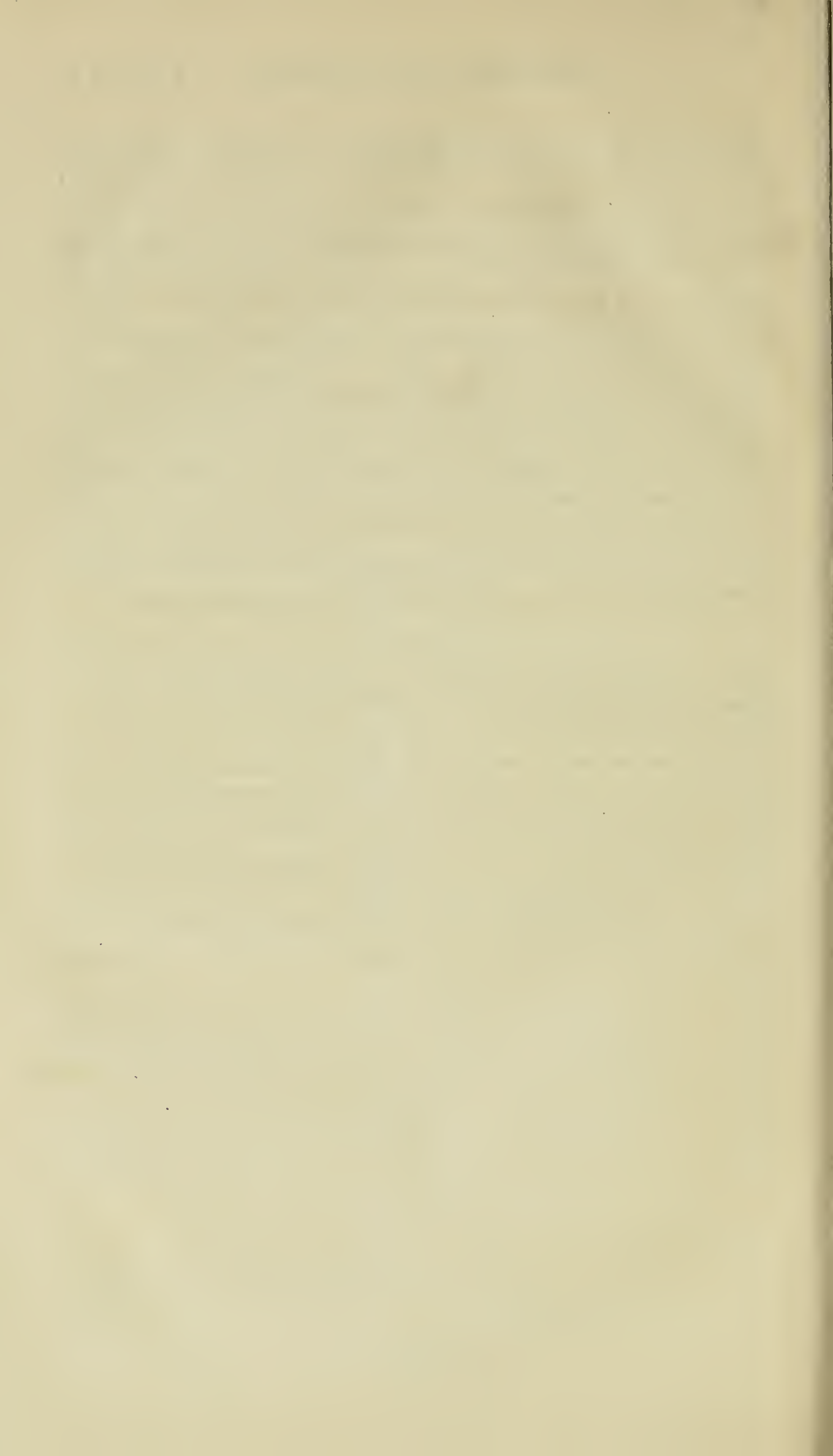
<sup>30</sup> xix. 10; xxii. 9.

<sup>31</sup> i. 3; ii. 2, 20; xiv. 4; xxii. 7.

<sup>32</sup> iii. 2; xii. 17; xiv. 12; xx. 13; xxii. 11, 14.

<sup>33</sup> i. 5; iii. 5; v. 9; vii. 10, 14; xii. 11; xix. 8.

<sup>34</sup> iii. 18; v. 10; xv. 4; xxii. 11, *ἀγιασθήτω*.



# I N D E X

OF THE

## PRINCIPAL MATTERS IN THE TEXT

AND

## IN THE NOTES.

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\* \* *f.* means at the end of.  
\*

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THE END





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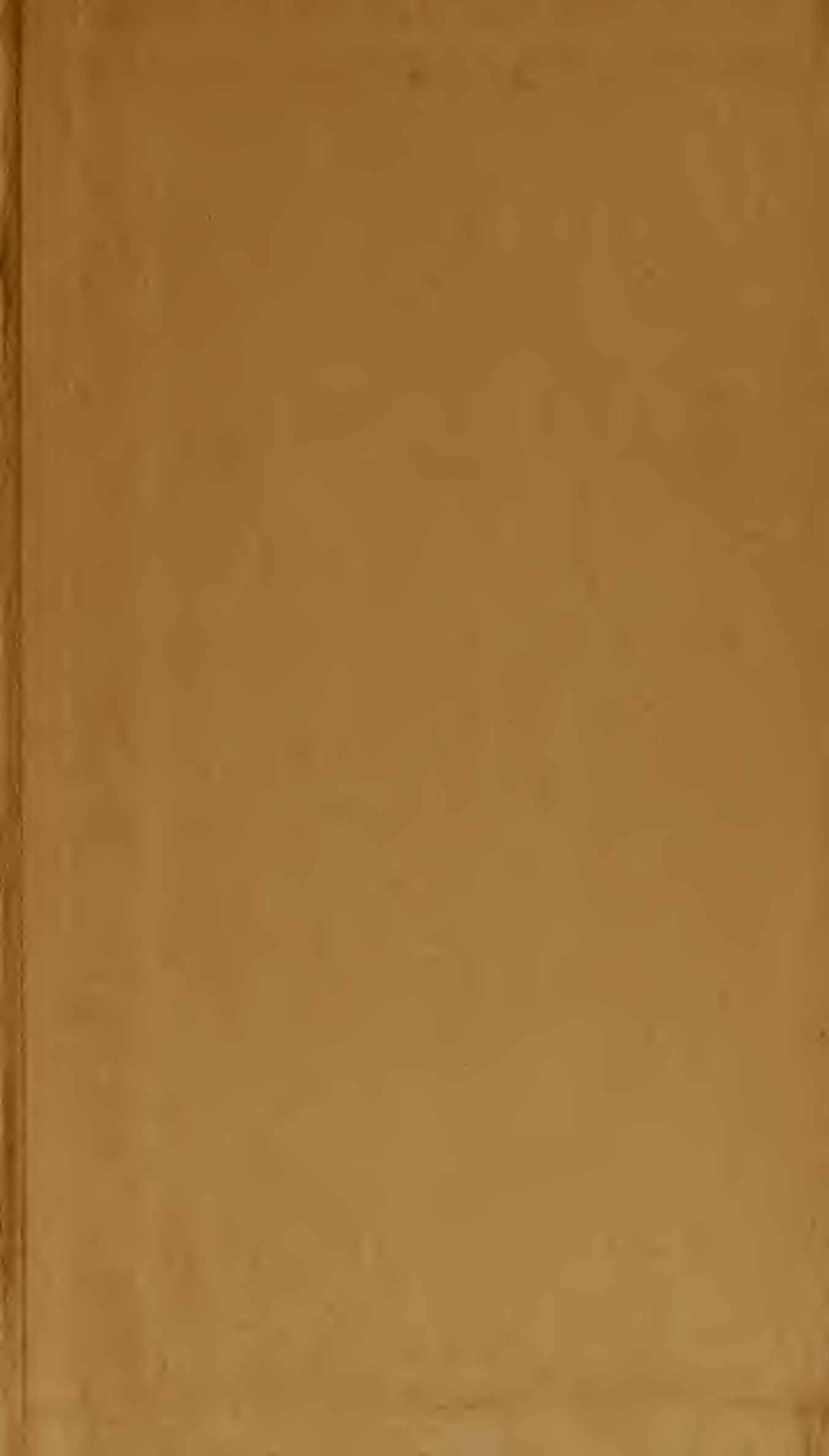






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